

THE  
CRITICAL REVIEW.

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MARCH, 1801.

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ART. I.—*Anecdotes of the Arts in England; or, Comparative Remarks on Architecture, Sculpture, and Painting, chiefly illustrated by Specimens at Oxford.* By James Dallaway, M.B.F.S.A. &c. 8vo. 10s. 6d. Boards. Cadell and Davies. 1800.

THE works of our ingenious author on Constantinople and on Heraldry are thus rapidly followed by a third, in which, amidst some good matter, we lament to see manifest marks of haste and inaccuracy. Mr. Dallaway proposes, in case his present labours should be favourably received, to give a larger work on the same subject. We should have recommended to him, on the contrary, to have reserved his materials till the publication of that larger work; for such are the errors of the present, that the public, we apprehend, will be little apt to encourage him in any second attempt. Nor do we think Mr. Dallaway entertains a proper respect for his readers when he thus obtrudes a hasty sketch instead of a finished performance.

This work is inscribed to the duke of Norfolk; and we are glad to find that Mr. Dallaway has obtained a fruit of his heraldic labours in his appointment to the office of earl marshal's secretary, in preference to another late Scottish writer on heraldry—a science rarely cultivated by ingenious men without the immediate prospect of emolument.

This work is divided into three parts—the first relating to architecture, the second to sculpture, and the third to painting.

In the first part the author begins with some remarks on the origin of Gothic architecture, which appear to us vague and injudicious, and afterwards gives some account of Gothic architecture in England. He then proceeds to the military and domestic Gothic; and his divisions are so ill arranged, that this same section contains accounts of many ecclesiastic edifices as well. The natural order would have been, to have placed each subject in a separate section, instead of emptying a common-place book on pages devoid of connexion and illustration.

After some statement of the mixed architecture, and of the re-

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stored Grecian, our author proceeds to Part the Second, on sculpture; which, instead of throwing, as we expected, new light on the origin and progress of statuary in this kingdom, contains trivial observations on the Egyptian and Greek sculpture, with catalogues of the various statues in the collections of English noblemen and gentlemen. In a regular and laboured work such catalogues might have been thrown into an appendix, as relative to the progress of taste in England; but they certainly have little connexion with the progress of sculpture, as our artists are generally educated in Italy, and rarely consult English collections upon this subject. Hence this part of the work must strike every reader as an injudicious excrescence, disjunctive from the first and third parts, which relate to the history of architecture and painting in *England*.

Having thus given a general idea of the work, which little deserves to be minutely followed through its various paths and deviations, we shall content ourselves with a few extracts and remarks, as they arose on the perusal.

Our author's gross ignorance of the most common events in chronology we shall have repeated occasion to detect. It is esteemed unfortunate to stumble on the threshold, but the author has fallen headlong in his first sentence, which stands thus:

‘The Goths had no share either in the invention or perfection of that peculiar style of architecture which bears their name; for the invention may be with certainty referred to a period antecedent to their conquest of the southern provinces of Europe; and many of the more perfect specimens were not completed till their dominion no longer existed in those countries.’ P. I.

Here are perhaps as many errors as words, and the author could not have betrayed a more confused conception of his subject. If by peculiar style he mean the pointed arch, it is far from being referable to a period antecedent to the fifth century; and we wish he would explain at what period their dominion ceased, while all history teaches us that it continues to this day. He will certainly accomplish a great revolution in literary investigation if he will indicate at what æra the Saxons and Normans, both Gothic nations, were in England subdued by a third nation of a different race; at what æra the Franks or Goths who conquered Gaul were overwhelmed by new victors; at what æra the Goths who seised Spain, and, after a struggle of many centuries, expelled the Moors, were extirpated by other tribes; at what æra the Gothic invaders of Italy were supplanted by other nations of a different race. If by peculiar style Mr. Dallaway mean the decline of the Grecian architecture, he should have reflected on the grandeur and elegance of San Sophia, erected more than a century after the Goths had seised on France, Spain, and Italy.



In p. 4 our author briefly remarks that the chief Gothic edifices in Italy are the cathedrals of Pisa, Orvietto, and Sienna, and that some of the pilasters of the latter have capitals of grotesque heads instead of foliage. He adds, that in Italy not a single spire is now to be seen.

‘The cathedrals in Germany and France, like those in Italy, owe their effect to the façade, which is formed by a portico of pediments richly incrustated with the most minute ornaments, an infinity of niches, statues, pedestals, and canopies, and one circular window of vast diameter between two towers of very elaborately clustered pinnacles, where not otherwise finished by a regular spire. This description applies in particular to St. Stephen’s at Vienna, Strasburg, Nuremburg, Reims, Amiens, Nôtre Dame, and St. Dennis at Paris, Coutances, and Bayeux, not to multiply instances. These exhibit prodigies of sublimity, lightness, and patience of the constructors; yet, as if the age of piety or wealth were passed, most of them are left in an unfinished state.’ p. 6.

It is well known that many great ecclesiastical edifices are left unfinished, merely to afford a pretence for the collection of contributions towards their completion.—We cannot conceive why Saracenic (p. 8, &c.) should be spelled with a cedilla attached to the prior c, as the word is of common native enunciation.—The church of Batallah in Portugal (p. 9) may have been built by David Hackett, a native of Ireland; but Mr. Dallaway should have added his authority, for the learned reader will little credit a mere assertion upon this point.—The architecture of St. Denis has nothing capricious, for many ancient churches in France, Germany, and Great-Britain, are extremely long in proportion to their breadth; for this plain reason, that the architects could not otherwise have secured the roof; and hence our nave and aisles, which may be regarded as three edifices under detached roofs but opening into each other.—Our author (p. 15) betrays a total unacquaintance with the progress of the pointed Gothic when he supposes that it certainly succeeded the ancient arch and massy pillar. The gradation was, on the contrary, slow and mingled, as sufficiently shown by Bentham, Warton, and others. Nor are we less astonished at his lack of erudition when he gravely supposes (p. 21) that the style of the shrines of saints is derived from that of the crosses erected by Edward I; while, yet to mention the illuminations in manuscripts, several shrines yet remaining of long anterior date show the inaccuracy of the assertion. But Mr. Dallaway’s rapidity has assigned to weeks the labour of years, and he kindly aspires to instruct others in doctrines to which he is himself a stranger.

If our author had beheld Mr. Wyatt’s labours in the abbey at Fonthill, he would have spared his hesitation whether he ought not to be arranged with Palladio, Jones, and Wren, great archi-

jects who have failed in producing the Gothic. The abbey of Fonthill is, in truth, a specimen of Gothic architecture alike conspicuous for grandeur and purity, and does equal honour to the taste of the architect and the munificence of the founder. Hitherto the powers of great modern architects have in this style been too much restricted to a tower or a turret, or to mere alterations: but at Fonthill an edifice of vast extent is to be adorned with all that architecture and painting can produce, with so much of sculpture as may fitly appertain to uniformity of design and the imagined epoch of the erection; for the idea is that of a grand abbey founded by some potentate, who reserves to himself state-apartments, as the kings and nobles in the middle ages were frequently induced to lodge in abbeys, where the learning and opulence of the monks supplied more objects of ease and taste than could be found in the neighbouring castellated palaces. While at Strawberry Hill the castle and abbey are confounded, not from any defect of taste in the owner, but because his comparatively small income constrained him to unite discordant conveniences—at Fonthill, on the contrary, the whole is uniform, and the fairest field has been opened to the Gothic proficient. The idea is new and sublime; and, instead of being wasted in political corruption or among titled gamblers, we here behold vast opulence expended in supplying bread, for a course of many years, to hundreds of the poor, and a patronage truly royal opened to every artist.

In p. 43 Mr. Dallaway tells us that we have no accurate knowledge of the musical instruments of the Greeks and Romans but from their basso-relievos and statues. He forgets coins and gems, and the various ancient treatises on music. Quacks in every science are as remarkable as learned ladies for using words which they do not understand. In p. 46 our author informs us, that, for the sake of lightness, a vault is composed 'of the toph or stalactitical stone.' We suppose this new toph is tufa, which is indeed extremely light; but nothing can be more remote from stalactite, a substance generally very heavy. He might with equal justice have said that they were composed of *sponge* or *rock-crystal*.

After the numerous elucidations which have been thrown on the ecclesiastic and castellated styles of Gothic architecture, we have always regretted that a work of some extent had not been solely dedicated to the domestic architecture of our ancestors, from the cottage to the tower. Perhaps the ancient houses of some of our bishops and rectors might afford good materials, and some old mansions surrounded with moats might be collated with similar edifices in Flanders, whence our artists seem chiefly to have proceeded. The subject is curious and more generally interesting than the ecclesiastic or castellated forms, because just imitations might be constructed at moderate ex-

pence. Hampton Court is too recent, and the unfinished palace of Edward duke of Buckingham, at Thornbury in Gloucestershire, is of little higher antiquity. The domestic mansions of our ancestors were indeed chiefly constructed of wood, which cannot long withstand the injuries of time.

In p. 85 we find that sir Henry Wootton, the ambassador at Venice, first introduced the Grecian architecture by his elements of that science published in 1524, and the Grecian orders in consequence appear at Cambridge 1557. We suppose that this same sir Henry Wootton is he who was ambassador at Venice a century afterwards, and wrote the celebrated letter of advice to Milton! If so, this error can only be exceeded by another, p. 93, in which Michael Angelo is said to have borrowed many ideas from the *Inferno* of his friend Dante—a truly portentous mistake of nearly two centuries, and which, we will venture to affirm, could never have arisen in any mind imbued with a tincture of exact knowledge of the fine arts.—But we turn to a more pleasing specimen.

‘A few years ago, prince Borghese patronised Jacob Moor, who was the boast of the British nation, and then studying at Rome as a landscape painter: he not only felt the beauties of Claude Loraine, but rivalled them. His own portrait, with an accompaniment of forest scenery, contributed by himself to the chamber of painters in the gallery at Florence, is an honourable testimony of uncommon excellence.

Under Moor’s direction, the prince determined to re-model the ground adjoining to his incomparable villa on the Pincian Hill. The gardens of the Medici and Albani villas, and those called Boboli near the grand duke’s palace at Florence, are laid out in a stiff taste, with walls of evergreens, straight alleys, marble fountains, and crowds of statues. Yet, I am inclined to think, that this style, now obsolete in England, is best adapted to Italy; where a constant and strong sun would soon destroy velvet lawns, and the broad shade in a street of clipped trees or covert walks is more coincident with the local idea of luxury. Their perfectly harmonising landscapes are found only in imagination and on canvas, for the art of reducing a district of country to the rules of picturesque beauty, as frequent in England, is unknown to them.

‘Moor gave the first specimen of an English garden to the Roman artists, as described in Mason’s elegant didactic poem so denominated. The alleys and terraces disappearing, the fountains no longer are forced into the air, and the water, liberated from marble chests, spreads into a lake with irregular shores. Upon a small island in this garden is the temple containing a fine statue of *Æsculapius*; and another exquisite morceau of architecture sacred to *Diana*, in an appropriate situation, each of most correct imitation. Other parts of these ornamented fields exhibit the Roman scenes of old. A hippodrome, a villa invariably corresponding with the plan and scale given by Pliny and Vitruvius, and a museum destined to receive the statues found in the city of *Gabii* (deserted even in the days of Horace) realise the



idea I have sketched of a classic pleasure-ground. Upon the very site of the gardens of Sallust given to the Roman people, to have an actual inspection and revival of some of their original plans and embellishments, after a lapse of two thousand years, afforded a satisfaction which no delineation could equal.

'I copied the subjoined inscription on the base of a statue of Flora, in proof that the modern Romans are still masters of Latin composition.

' VILLAE. BORGHESIAE. PINCIANAE.

CVSTOS HAEC EDICO.

QVISQVIS ES. SI LIBER

LEGVM COMPEDES. NE HIC TIMEAS.

ITO QVO VOLES PETITO QVAE CVPIſ.

ABITO QVANDO. VOLES.

EXTERIS. MAGIS. HAEC PARANTVR QVAM HERO.

IN. AVREO SECVLO VBI CVNCTA AVREA

TEMPORVM SECVRITAS FECIT.

BENEMERENTI HOSPITI.

TERREAS LEGES PRAEFIGERE HERVS VETAT.

SIT HLC AMICO PRO LEGE

HONESTA VOLVNTAS.

VERVM SI QVIS DOLO MALO LVBENS SCIENS

AVREAS VRBANITATIS LEGES FREGERIT.

CAVEAT NE SIBI

TESSARAM AMICITIAE SVBIRATVS VLLICVS

ADVORSVM FRANGAT.'

P. 129.

In p. 172, and other passages, our author totally forgets that the Etruscan vases are now granted to be Grecian—Sir William Hamilton, who first diffused a knowledge of them in this country, being also the first who in a late publication obviated the common error. Our learned readers may well smile at the following note, p. 202.

'Such was the profusion of the Romans after their consular government was extinguished, that a statue of Victory in the Capitol was erected of massive gold, and weighed 120 lb. A pearl valued at 1000*l*. English money was cut in two, to make ear-rings for the statue of Venus in the Pantheon. M. Antony gave one half to Cleopatra, who swallowed it dissolved in vinegar.'

Any schoolboy might have informed Mr. Dallaway that Cleopatra possessed two valuable pearls; one of which she dissolved in vinegar (a process to which modern chemists could not assent) and swallowed, at a festival she gave to Antony; and that the remaining pearl was sawn in two, to make ear-rings for the statue of Venus. Such errors are happily not common even in this age of book-making; if they were, we should not hesitate to pronounce the decline and fall of literature in England. Another blunder, if possible more heterogeneous, heteroclitic,

more Boeotian and barbaric, occurs in the following sentence, p. 218.

‘Of the age of the magnificent Leo the Tenth, so interesting to the lovers of literature and the arts, and of the enlightened individuals of the family to which he belonged, a most accurate and elegant history is now in the possession of the public.—Roscoe’s *Life of Lorenzo de’ Medici*. 2 vols. 4to. 1797.’

Is it possible that Mr. Dallaway should conceive that Lorenzo de’ Medici is the same identic person with Léo X.? Mr. Roscoe’s history of the latter is not yet published; but we have no doubt that it will do great credit to his abilities whenever it may make its appearance.

The long catalogues of collections of statues in England we shall not follow, but only observe that even in these trifles the cloven foot sometimes appears, as in p. 340, in which black marble is confounded with basalt. One of the most curious parts of the book consists of a narrative abstracted from the letters of Gavin Hamilton to Charles Townley, esq. relative to the discovery of some ancient marbles, which, in the volume before us, are entitled *extracts*, but with no great precision; since in this latter case the very words of the letters should have been preserved. It was with deep regret we learned that eight large cases of antiquities belonging to sir William Hamilton were lost in the Colossus man of war, wrecked near the Scilly Islands, in 1798.

In p. 394 Mr. Dallaway informs us that the best statues executed by modern artists in England are the Narcissus of Bacon and the Hercules of Rysbrack. In the note we suppose that Hippomanes is Hippomenes; but the book swarms with errors great and small. In p. 404 we have the following sentence:

‘The “eternal buckle in Parian stone” may be traced to the emperor Otho, the first who wore a peruke; and the false hair piled over the forehead of the empress Faustina may vie for ugliness with the wig of sir Cloudesley Shovel in Westminster Abbey.’

After the instances already adduced, our readers will be little inclined to revere Mr. Dallaway’s learning, and this sentiment must excite contempt for his taste. Far from the eternal buckle, Otho’s wig consists of small natural curls scarcely distinguishable from hair; and where he found that Faustina wore false hair may be doubted. At any rate he could not have been more unhappy in his instance: the hair of both the elder and younger Faustina (Mr. Dallaway probably has only heard of one) is disposed with great elegance. Had he mentioned Poppæa he would have been right. In p. 415 Flaxman is deservedly praised: but we are informed that the monument of Mrs. Howard, by Nollekins, is not inferior to any production of Flaxman’s.

In passing to painting, our author quotes, p. 423, manuscript

lives of the abbots of Gloucester. He ought to have told us the age of this manuscript, and where it is to be found. After mentioning some illuminated manuscripts in the museum, Mr. Dallaway gives us the following note, (p. 426) which we transcribe, as the subject is little known :

‘ Amongst the MSS. given by archbishop Laud, is a folio fragment, containing eleven beautiful illuminations, entitled “ Cy commence le second volume des Chroniques d’Angleterre, &c.” chap. xxix, It is supposed to be part of the Chronicle mentioned by Bayle, as having been compiled by William Pakington, secretary to Edward the black prince, and prebendary of Mapesbury. As no account has appeared of this curiosity, I shall add a description of its embellishments. 1. A portrait of Philip, king of France. 2. A bishop and courtiers kneeling, each having a square black patch over the right eye. 3. The assault of the castle of Sallebrun by the Scots, and their repulse. 4. (which is the most curious) “ De la manière et ordonnance de la grand Feste et Joustes que le noble roy d’Angleterre fait pour l’amour de la contesse de Salesburie, &c.” chap. xl. The king is represented as sitting under a canopy of state, between five ladies, who have high sugar-loaf bonnets, with flowing veils. The point of time is the overthrow and consequent death of John, eldest son of Henry viscount Beaumont. The ladies, excepting the countess, are all splendidly dressed, “ exceptée madame Alys, comtesse de Salesburie, qui fût le plus simplement atournée, pour quel ne vouloit que le roy s’abandonnoit trop fort a la regarder. Car elle n’avoit volenté ne penser a nul vilain cas, qui en obeissant le roy peust torner a deshonneur a son mari ne a elle.” 5. Siege of Calais. 6. Roy d’Empire. 7. Edward the black prince and his followers in battle. 8. Battle, views of Coustances and Guienne. 9. A storm overtaking the English at Chartres. 10. A pacification and treaty. 11. The battle of Cressy.’

How a Spanish ship came to be bound from a Flemish port for South America in 1492 we cannot conceive, as Columbus did not return till 1493. The absurdity is increased by the addition of the painted glass on board, certainly intended for the decoration of a church. The picture of the children of Henry VII, painted about the year 1495, as appears from their ages, could scarcely be by Mabuse, who, according to the best accounts, was born in 1496; but if Horace Walpole were a miserable chronologer, Mr. Dallaway may be said to set all chronology at defiance. In like manner Leonardo da Vinci, who died in 1520, certainly never painted a head of Anna Bullen; so that our *learned* author’s remark (p. 459) that it was painted as his religious prejudices represented her, with a meretricious air, becomes truly ludicrous. Again (p. 464) it is said that the picture of sir Thomas Bodley, 1597, by Paul Van Somer, was probably one of his earliest performances after his arrival in England, though in a note we are told that this introduction was owing to his painting an English gentleman in 1557. The reference shows that Mr. Dallaway has here confounded Van Somer with De Heere :



but Mr. Dallaway is a capital master of every form of confusion. In p. 477, sir Joshua Reynolds is justly blamed for his experiments in colours; but it is unfortunately added, that his thinly painted pictures stand extremely well, as the cardinal Beaufort, &c. while in truth this picture is one of his last, and has not been tried by time. In p. 495 the Scagiola is confounded with Mosaic, and we are told that either the one or the other was painted by an English monk of Vallom brosa! Here, we will venture to say, is another confusion of ideas. Our author asserts (p. 498) that James I. neither liked nor understood the arts; whereas, if we judge from the gallery at Scoon, that prince had encouraged painting in his native dominions. The best works of Jameson, the Scottish Vandyke, are neither at lord Mar's nor lord Buchan's, but at Taymouth, the earl of Breadalbane's, and at Cullen House, the seat of lord Findlater.

• The principal collectors, during the reigns of George I. and II. were Dr. Mead; sir Luke Schaub; sir Paul Methuen; sir Gregory Page; Mr. Child, and Mr. Hoare, the bankers; field-marshal Wade; general Guise; Frederick, prince of Wales; and the duke of Norfolk. These pictures, considerable in value and number, not unfrequently changed their possessors; and one collection was formed upon the wrecks of another. How often they have been transferred, and what accession or diminution of price such removals have occasioned, would compose a volume of well authenticated anecdotes. Declining any particular enumeration or criticism, let me only advert incidentally to a few of the best works of the great masters in England, as they occur to my memory.

• Of those attributed to the "divine Raffaele," there are few of our collections which does not boast one which, in fact, does not belong even to his worst scholar. Lord Orford's "Consultation of the Doctors of the Church," undoubtedly his work, is no longer in this country. The Holy Family at Okeover, and another belonging to Mr. Purling, London, have the most general suffrage for originality among the connoisseurs; yet not without dissentients. Mr. R. P. Knight has purchased a genuine portrait by him of cardinal Bibiena, lately brought from Rome, which has no equal, yet imported.

• At Rainham, lord Townshend's Belisarius is the finest work of Salvator Rosa, which has reached us. The duke of Beaufort has a satirical picture representing the different nations of Europe by emblematical beasts, for which he was banished from Rome with disgrace.

• The most perfect picture, by Spagnoulet, is in the chapel of Wardour Castle. So frequently has the Cornaro family, by Titian, at Northumberland house, been retouched, that it must now wave all claim as the superior of that master's works in England. Not only of lord Exeter's "Salvator Mundi," by Carlo Dolce, but of his "Death of Seneca," by Luca Giordano, there are repetitions of nearly equal pretensions at Mr. Methuen's, at Corsham, and sir L. Blackwell's, at Easton, in Norfolk.

• By his present majesty, justly distinguished for his knowledge and love of the arts, the collection now at Buckingham-house, originally

began by Frederick, prince of Wales, has been increased to its present excellence. The other collections are at Kensington, Hampton Court, Windsor, and Kew. There are some capital works by two Italian painters of great merit, who have visited England; Canaletti's Views of London, and several landscapes by Francesco Zucharelli, of Lucca, who had been twice in this kingdom before the year 1771. His best pictures are at Hampton Court, and others somewhat inferior at Windsor, and at sir R. Worsley's, in the Isle of Wight. At the Queen's Lodge, Windsor, is the interior of the Medici Gallery at Florence, by Zoffanii, another most ingenious Italian artist, whose labours were not sufficiently rewarded to detain him in this country, which he left for the East Indies.

' Incited by the prevalent example of their sovereign, several of the nobility have engaged in the pursuit of this branch of vertu, with a competition both of taste and expence; and the additions they have made, or the collections they have formed, have eclipsed all that had been done by their predecessors.

' The late earl of Bute procured some exquisite specimens of the Flemish school, now at Luton, particularly a Feast by Van Harp. Lord Grosvenor, lord Radnor at Longford Castle, the duke of Newcastle at Clumber in Nottinghamshire, lord Egremont, lord Harcourt at Nuneham, lord Scarsdale at Keddlestone, and lord Ashburnham and Mr. Agar, are well known to have extensive and richly furnished galleries. In point of extent only, the last mentioned but one must yield a superiority, which it possesses, in every other respect. In the whole not more than twenty pictures are included. Each of them is in the great style of the master, especially those by Salvator Rosa, and two of Bacchanals by Nicholo Poussin. There are many other collections in London and the country residences of the nobility highly deserving any notice I could take of them; and it must be acknowledged, that where the opportunity of becoming acquainted with their respective merits has not occurred, the charge of an invidious omission will be superseded.

' Of private gentlemen few collections exceed those of Mr. Aufrere, Mr. Angerstein, and Mr. Beckford at Fonthill. A part only of that made by Mr. Hope of Amsterdam has been brought by him to London. He has the "Woman taken in Adultery" and a "Landscape of the Deluge" by Rubens; another by Salvator Rosa; a Magdalene by Guido; and a most choice cabinet of Flemish pictures exquisitely finished by Van Huyssum, Weenix, Gerard Dow, and Vanderwerff."

P. 511.

In the next paragraph our author, speaking of the Orléans collection, says, "that sumptuous assemblage of pictures is well known to have owed its origin to the regent Orléans and his minister cardinal Richelieu, and its dispersion to his late degenerate successor." Here cardinal Richelieu, prime minister to Louis XIII. is confounded with cardinal Dubois, minister to the regent during the minority of Louis XV. But centuries are nothing to Mr. Dallaway.

Upon the whole, we may safely affirm that we never met with any work in which some knowledge and taste were eclipsed

by such consummate ignorance. The latter will occasion unavoidable disgust to the connoisseur and the man of letters, and it is a dangerous book for the general reader, who may hereby become instructed in the most puerile errors. We wish, for the sake of Mr. Dallaway's reputation, not to meet him again in the literary scene for these nine years.

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ART. II.—*The History of Scotland, from the Union of the Crowns on the Accession of James VI. to the Throne of England, to the Union of the Kingdoms in the Reign of Queen Anne. By Malcolm Laing, Esq. With Two Dissertations, historical and critical, on the Gowrie Conspiracy, and on the supposed Authenticity of Ossian's Poems. 2 Vols. 8vo. 16s. Boards. Cadell and Davies. 1800.*

THE period of Scottish history chosen by Mr. Laing for the present work has remained uncultivated in recent times, while other parts have been explored with considerable diligence. The ingenious author is already known to the public by two able chapters which he added to the last volume of Dr. Henry's history, which has since been lamely continued by Mr. Andrews. Mr. Laing, in the present instance, has spared no labour in his researches into manuscripts and records; and his work being moreover composed with taste and judgement, and written in an animated style, there is no doubt that it will continue to possess the reputation it has already acquired.

Of the period now under review, the author observes that

‘The most prominent events alone are occasionally recorded in English historians; but the causes, consequences, and the whole train of subordinate incidents, are imperfectly known. It becomes not me to determine, hardly indeed to conjecture, how far, or whether, I have succeeded in my design to give a just and impartial continuation of the history of Scotland down to the period when its history expires.’  
Vol. i. p. iii.

The following general idea of the nature of the materials employed, and of the author's design in the dissertations annexed, will not, we believe, be unacceptable to our readers.

‘The manuscript materials employed in this history are chiefly derived from the library of the Faculty of Advocates at Edinburgh, to which I enjoy a professional access. Calderwood's MS. cited wherever the printed abstract is defective, Matthew Crawford's, and some other manuscript histories, were procured from the records of the church of Scotland. The records of the justiciary court, and of the privy council, have been frequently examined; but I am indebted for many valuable materials to the private repositories of gentlemen whose friendship I am proud to acknowledge. Mr. Erskine of Mar communicated to me the correspondence of his ancestors, the earl of Mar and his brother lord Grange, without solicitation and without reserve. Through the friendship of Mr. Clerk of Eldon, whose naval tactics have contributed to our naval victories, I obtained full access to the



historical writings of his father, sir John Clerk of Pennycuik, a commissioner at the Union; and from the honourable Mr. Maule I procured the transcripts of Fountainhall's Memoirs, and of other MSS. preserved by his ancestor, Mr. Henry Maule.

‘ Instead of extracting from these materials a collection of original papers, in which it would be difficult to separate historical facts from the fanaticism of the age, I have subjoined such notes and illustrations as were necessary to explain at length, and to confirm the most doubtful or disputed passages in each volume. On two occasions only I have departed from this plan. The forgery detected in Logan of Restalrig's supposed letters might appear to discredit the whole Gowrie conspiracy, which belongs to the preceding period of history; but I have annexed, without scruple, to the first volume, an Historical Dissertation for which I am indebted to the friendship of Mr. Pinkerton, who, in my apprehension, has placed that obscure transaction in its genuine light. The other instance in which I have deserted my accustomed mode of illustration, is the Dissertation annexed to the second volume on the supposed authenticity of Ossian's poems. The prevailing belief of their authenticity, at home and abroad, will render it the less surprising, that, in a question concerning our literature and early history, I was desirous to vindicate to my countrymen that incredulity which I have freely and repeatedly expressed. As a short note was found insufficient, I have entered, as concisely as possible, into a copious detection of those spurious poems, by some supposed to reflect the greatest honour, by others the greatest disgrace, on that part of the nation which claims and attests the imposture as its own.

‘ As this work forms a continuation of Robertson's History of Scotland, with which it coincides, it is my design to add, in a small preliminary, or rather intermediate volume, an Historical and Critical Dissertation on the accession of Mary Queen of Scots to the murder of her husband. When revived by Goodall, the question was decided by Hume and Robertson; but the declamatory apologies which have since appeared serve only to perplex and to render the controversy more obscure than ever. A clear and concise deduction of facts, in the order of time, and a critical examination of the letters, sonnets, and other evidence, are still requisite to establish the innocence or the guilt of Mary on a better foundation than the perversion of every historical fact. On this subject I have already discovered, and may still expect to procure, some original materials, subservient to the evidence of which the public is possessed.

‘ The reader will be disappointed who expects to be gratified in this work with any pointed political allusions to the present times. The present ever appears the most important period, and the political productions of the day are overpaid with praise at the time in proportion as they are afterwards neglected or condemned. But the following history was mostly written in a distant solitude, far removed from political discussion. It would be difficult to speak of the present times, without degenerating either into adulation or censure, and absurd indeed to render the history of the last century a comment on the philosophy or folly of the present.’ Vol. i, p. iv.

After describing the accession of James to the English throne,

the author gives the following account of the state of Scotland at that period :

‘ James, established now on the throne of Britain, had attained to the summit of his fortune and ambition; and, by a singular felicity, he whose birth was disastrous to his parents, whose infant reign was calamitous to his subjects, and his person the alternate prize of contending factions, had arrived, without the aid of distinguished merit, and almost without an effort, to the undisturbed possession of three kingdoms. Whatever he had meditated for the improvement, or concerted for the better regulation of his paternal dominions, remained now to be executed; and certainly the situation of Scotland afforded ample scope for the exercise of his political wisdom. The country, agitated during his minority with civil dissensions, and often ravaged by internal war, remained, on the return of tranquillity, exhausted and debilitated; without industry, and destitute of resources to prosecute schemes of remote aggrandisement. Its trade was limited to a few towns, and consisted of wool, hides, and the more precarious produce of its mines and fishings, exported in small barks of little value, and exchanged for whatever articles of utility or luxury were requisite to supply its domestic consumption. Wherever the rude products constitute the staple commodities of a country, large or important manufactures are not to be expected: those of Scotland were confined to a few of the coarsest nature, without which the poorest nations are unable to subsist\*. The state of agriculture was languid and stationary, obstructed, even in the southern provinces, by the oppressions of the landlord, the dependence of the farmer, and their mutual poverty; but in the northern counties the peasant extracted a scanty pittance from a soil exhausted by constant tillage. The nobility disdained, or obeyed with reluctance, the decisions of justice. They continued to prosecute their deadly feuds; to abet the most desperate crimes of their retainers; and, under their numerous hereditary jurisdictions, to extend their oppressions, their power, and dependents, beyond the circle of their respective vassals. Their feuds were inveterate; and their revenge was frequently dishonest and insidious. The sanguinary troubles of a female reign, and a long minority, had perverted or extinguished their sense of morals, and discovered, during a religious age, that no religion can compensate the absence or the relaxations of justice.

‘ A distracted country, whose poverty presented no adequate reward nor an occupation for industry, had already been deserted by many of the natives, who, penetrating into the remotest regions, acquired, or perhaps revived among foreigners, the national appellation of a vagrant race. Their numbers multiplied rapidly in Poland, whose plains they traversed in large caravans; whose internal trade they divided with the Jews; and, during the last century, a constant influx of fresh adventurers returned enriched by the luxury of the Polish nobles†. But a large portion of Scotland retained the primi-

\* *Craig de Unione Tractatus*, p. 237—44. MS. in the Advocate's Library.

† *Bacon*, vol. ii. p. 175. from which it appears that they were numerous in Poland before the accession. *Carte*, *Hist.* vol. iii. p. 770, asserts, that from the accession till the death of Charles I. 200,000 families had emigrated to Livonia! as if the population of the country could have supplied an annual emigration of 4000 families, or 20,000 persons.

tive ferocity of its savage state. The isles are represented as utterly barbarous; the highlands as barbarous, yet not unsusceptible of a slight civilisation. The former, an occasional asylum for pirates, scarcely acknowledged a nominal subjection to the Scottish crown; the clans of the latter exhausted their rude valour in mutual slaughter, or infested the adjacent lowlands with slight depredations. From a constant warfare the inhabitants of the borders were equally barbarous, and, from their vicinity, far more formidable to the government. James, from their strength and turbulence, had early presaged that, unless possessed of the whole of Britain, his successor would be soon bereft of its northern extremity, and of his anointed head; a prediction destined to be strangely verified, by the acquisition of that kingdom for which he was solicitous\*.' Vol. i. p. 6.

The progress of Presbyterian government in Scotland he has ably delineated in a few pages, from p. 17 to 22, and explained the causes which rendered it obnoxious to James and his successors; though it has since been found, by the experience of a century, 'that the genius of presbytery can repose in peace under the tranquil shade of a limited monarchy.' The revival of the privacy, the assembly at Aberdeen, and the consequent steps of the monarch to restore the mitre, are detailed with clearness and spirit. The history of the attempts of James to suppress feuds naturally conducts us to a view of the burdens he imposed, and the allies with whom he united himself; nor can we omit a laudable attempt of the king to introduce civilisation into the western islands.

\* The Hebudes or western islands, though relinquished by Norway in the fourteenth century, had never been properly subjected to Scotland. If historians are to be credited, the natives must have inherited and combined the vices of their double origin: the indolence, savage pride, and obdurate cruelty of their Irish progenitors; the riotous and profligate luxury of a race of ferocious pirates, their Norwegian conquerors. Destitute not only of laws but of morals, deficient not less in religion than in humanity, they are uniformly represented as more barbarous and vicious than the inhabitants either of the highlands or borders; as a race incapable of submission, unsusceptible of culture, whom it was less difficult to exterminate than to reform. Such at least were the measures of improvement projected by James, to transport or extirpate the most turbulent or intractable, and re-people the islands with new inhabitants. He expected, with all the visionary hopes of a projector, that the industry of the lowlanders, transplanted thither, would be successfully exerted in the construction of villages and the plantation of orchards; in cultivating and inclosing the neglected fields, and reclaiming a remnant of the natives from barbarism. The first colony was attempted at Stornaway. The inhabitants were subdued, and their chieftain betrayed by his perfidious brothers; but when the adventurers proceeded to divide and appropriate the Lewis to themselves, a surviving brother, beset and burning

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\* \* King James' Works, 159.



their habitations, compelled them to surrender. Another expedition was not more successful; and the intruders, harassed and infested by the islanders, were again expelled.' Vol. i. p. 48.

The mine of silver (p. 50) discovered near Linlithgow was a lead mine, in which the galena had an extraordinary proportion of silver, though almost all lead contains some portion of this metal. The gold mines of Crawfordmuir were much in the same predicament, the particles of gold found in the metallic matrix being few, and not recompensing the labour bestowed. In reality, such particles are to be met with to this day.

During the reign of James the principal events of Scottish history are ecclesiastic, and are discussed by the author with moderation and ability. The memorable reign of Charles I. is thus opened:

'The accession of Charles, the only surviving son of the deceased monarch, was succeeded in Scotland by twelve years of profound tranquillity. The period is diversified with few transactions, nor distinguished by any strong indications of the convulsions with which the country was afterwards agitated. Among a people inured to laws and predisposed to submission, almost every commotion may be deduced from the improper interference and innovations of government, or from an injudicious opposition to those changes which are silently effected on the public mind, or in the progress of society imperiously required. Had the people been neglected or forgotten by the court, their tranquillity might have been prolonged to a distant period; but if their affections had been timely secured by concessions, a barrier might have been formed against the free spirit that began to predominate through the English nation.

'But the mind of Charles was confirmed by education in every speculative tenet which his father had adopted. The divine, infeasible right of kings, was suggested to James by the resistance and misfortunes which his mother had experienced; and maintained preposterously, when his own premature elevation to the throne could be justified only by the popular voice. To Charles it appeared to possess the evidence of an intuitive axiom, and the converse doctrine of implicit submission, the authority and the sanction of a moral obligation. The hierarchy was recommended to James by resentment and policy, as an institution hostile to presbytery, congenial to monarchy, and to a superstitious mind insusceptible of fervor, as a ceremonious ritual that relieved the languor of vacant devotion. From the early impressions of youth, the hierarchy was revered by Charles as a divine institution allied to monarchy by their common origin. In his paternal instructions to his eldest son, James had dissuaded a marriage with one of the Romish faith; but forgetful afterwards of his own injunctions, had industriously solicited an alliance with Spain. No sooner had it miscarried than Charles was contracted to Henrietta Maria of France, a princess distinguished by vivacity and beauty, whom he now espoused, whose religion was a partial cause of her husband's misfortunes, and the source of misery to their remotest posterity. The introduction of a liturgy, and a general revocation of the tithes and benefices usurped by the laity, had been projected by

James, but deferred from the unexpected opposition to the articles of Perth. But his schemes had been carefully infused into Charles; and in the execution of those dangerous and useless projects the tranquillity of Scotland was imprudently sacrificed. A national liturgy was retarded for a time by his continental wars, or the disputes in which he was involved with his English parliaments; but the revocation of impropriated tithes and benefices was executed among the first acts of his reign.' Vol. i. p. 87.

The imprudent and bigoted attachment of Charles to the clergy thus early discontented the nobles, whose revenge became afterwards so fatal to himself and family. The subsequent events of this reign in Scotland are so intimately blended with the civil wars of England, that they have been already discussed at large by many celebrated authors; yet Mr. Laing often presents new ideas and materials, so that the reader's attention never slumbers. Our limits constrain us to pass over various parts which might afford pleasing extracts, that we may have more room for such events as are little known to the English reader. We shall therefore proceed to the account of the conquest and situation of Scotland under the usurpation of Cromwell—an interesting subject, and which Mr. Laing discusses at considerable length.

'An opinion is entertained by some that at a former period Scotland was highly cultivated: but it is impossible to assign an adequate cause for the decline of agriculture, or to discover at what period of its history a better mode of cultivation prevailed. At an earlier period than the present the produce of the country was confined almost entirely to bear an inferior species of barley and oats. Instead of military tenures, infeudations for rent were recommended by the legislature, and adopted to encourage a better cultivation: but the state of agriculture must have been poor indeed that required a new tenure, and a perpetuity instead of a temporary lease. The peasants never were astricted or fixed to the soil; but agriculture, in the present period, continued to languish without encouragement or the means of improvement. The farmer, whose possession was either precarious or his lease of a short or improper duration, neither inclosed, nor planted, nor strove to ameliorate the sterility of the soil. A portion of his farm, the most fertile or contiguous to his dwelling, was manured and ploughed by some starving cattle; nor suffered to rest or recruit from a constant succession of annual crops. The rest was abandoned to pasture and waste; or ploughed up in separate portions, at distant intervals, till each part was successively exhausted. The culture of wheat was mostly confined to the counties south of the Tay, where four bolls, or sixteen bushels, were the utmost produce of a Scottish acre; but the use of artificial grasses was unknown; and a judicious rotation of crops and fallows was never practised, to invigorate or preserve the nutrition of the soil. The rents were payable in kind, unless on some occasions converted into money: but the tenant was not unfrequently supplied with corn, cattle, and the implements of husbandry; and, in return for the seed and stock, half the produce of the harvest was appropriated to the landlord.

‘It is difficult to discover, and would be curious rather than important to enumerate, the remaining arts in their infant state. Were we to believe a doubtful tradition, the Scots were unacquainted with the method of planting cabbages and tanning leather till civilised and instructed by Cromwell’s soldiers in the simplest arts. That they were indebted to the English for skill and dexterity is extremely probable; but that they could subsist without cabbage might surprise the most credulous; and the manufacture of leather was practised by each peasant as a domestic art. Homespun woollen subsisted as a coarse and household manufacture, in which each family was occasionally employed. Linen of a coarse texture had become an article of such considerable exportation as to constitute a staple commodity of the country. Soap and salt works had been long erected; the former, a declining manufacture, served perhaps for domestic consumption; the latter, besides a large exportation, supplied an extensive fishery, which was prosecuted successfully by the towns interspersed along the coast of Fife, till the fishermen were mostly destroyed at the battle of Kilsyth. An extensive fair was held at St. Andrews, to which the Scottish traders who frequented Poland returned yearly from Dantzick, where thirty thousand were supposed to reside. But the principal trade was maintained with Campvere, where the Scots, in return for peculiar immunities, had long established their staple in the Netherlands. Their exports still consisted of corn, wool, coal, lead, salt, fish, coarse woollen, yarn and linen, the raw produce or the rude manufactures of their native country; their imports were the finer manufactures, hardware, and wines of the continent; and such was the consumption of the last article, that three thousand tons of French wines were seized by Cromwell on taking possession of Leith. At the beginning of the civil wars, about eighty sail of shipping belonged to the Forth; and when Dundee was stormed by Monk, threescore vessels were found in the harbour. Since the accession the trade of Scotland had undoubtedly increased; but it suffered under the usurpation, notwithstanding the influx of money, from the oppressive taxes imposed on the people.’ Vol. i. p. 453.

Mr. Laing then considers the state of literature.

‘From the beginning of the civil wars a flood of barbarous polemicks overspread the nation. The articles of Perth, the canons, liturgy, and the doctrines of Arminius, were succeeded by the covenants and the divine rights of the presbyterian church; and when these topics of debate were exhausted, the pious indignation of the clergy was levelled at the sectaries, or against themselves. The universities were appropriated to the most fanatical instructors; and the language and philosophy of the schools were imperfectly taught, as subservient to a species of controversial divinity that teemed with disputatious invectives against the errors of the times. The poverty of the Scottish church is peculiarly unfavourable to the pursuit of letters: the universities make no provision for the independence and ease of a studious life. The wealthy benefices of the English church may afford a final retreat, its well endowed universities an intermediate sanctuary for literary repose; and if science is permitted to slumber, a taste for classical and polite learning is at least cultivated and preserved. But the Scottish



clergy, who are removed early in life from the university to a remote solitude, have no access to the works of the learned, nor the means, if they retain the desire, to improve and augment the acquisitions which they have already made. None are illiterate; but the church has not yet been distinguished by a man of extensive or profound erudition. Their education imparts a knowledge of science; their trials at their ordination require an equal proportion of Greek and Hebrew; and the same parity is observable in the learning and discipline of the church. But the taste and science, the genius and learning of the age, were absorbed and buried in the gulph of religious controversy. At a time when the learning of Selden and the genius of Milton conspired to adorn England, the Scots were reduced to such writers as Baillie, Rutherford, Guthrie, and the two Gillespies; and in the voluminous compilations of Calderwood the church gave no promise of the future elegance, the discriminating penetration, and accurate research, which distinguish the historical labours of Robertson.' Vol. i. p. 460.

The ingenious author then discusses the state of manners and morals, and the fanatical spirit which transformed the Christian festival of Sunday into a day of fasting and mortification.

'If, in these instances beneficial to morals, fanaticism was productive of pride, hypocrisy, superstitious credulity, religious persecution, and other vices peculiar to the age. The regenerated, in proportion as they approach perfection, indulge in the utmost latitude of spiritual pride. Their ecstasies arose at times to inspiration and visions, in which they affected to hold the most familiar converse, and to expostulate in the most homely terms with the deity; and received as a divine response or unerring precept whatsoever text or example occurred in prayer. Religious hypocrisy is unknown to the honest enthusiasm of the musselman; but as fear invariably, in domestic education, is the source of falsehood, so their hypocrisy was contracted under early persecution, from the necessity of dissimulation, and improved from the habitual cant to which the mind resorts in those intervals of lassitude when its devotion subsides. Pride and hypocrisy were cherished by an assurance that the chosen are predestinated never to fall; but superstitious credulity is gratified by persecution; and its objects were discovered in the innocence and indigence of helpless age. The belief of witchcraft was universal in the last century, but the punishment was more peculiarly confined to Scotland. The old and infirm, whose sole crime was their misery, were seized on the most malevolent and absurd suspicions, and if the importunities of the clergy failed, tortures, under which they frequently expired, were never wanting to extort the confession of an ideal crime. Whatsoever persons they accused in the frenzy of despair, were implicated in the crime, searched by approved inquisitors to discover the secret tokens of sorcery, and condemned with their wretched accusers to the flames. On one occasion, thirty unhappy wretches were convicted of witchcraft and burnt in Fife; on another, sixty of each sex were accused of the same crime, but acquitted by the good sense of the English judges, who perceived that the accusations were malicious and the evidence absurd. But in each parish

and congregation the most unrelenting and cruel inquisition was maintained by the clergy against an imaginary crime, and there are few villages in Scotland where the flames of persecution have not been kindled against indigent old age.' Vol. i. p. 465.

In arms and literature, however, the Scots maintained a considerable reputation abroad; but the nobility, who commenced the civil conflicts, had almost sunk under their pressure.

The first volume concludes with the restoration of Charles II.; and at the end of each volume are given notes and illustrations, which often present new and important matter. Some of those appended to the first volume evince the perpetual duplicity of Charles I. who knew not that, even in the crooked path of politics, duplicity is often a dangerous weapon, and may wound the hand that wields it; while sincerity is not only always honourable, but becomes frequently the most infallible means of obtaining the object of our pursuit. One of the notes we shall transcribe, as it seems to throw an additional light on the origin of rhyme.

' In the Greek and Latin languages, the genders, numbers, and cases of nouns, the voices, moods, tenses, numbers, and persons of verbs, are distinguished, not by particles and auxiliary verbs, but by the coincidence of their final syllables with those inflections peculiar to the declension or conjugation to which they belong. In Latin each substantive is inflected into twelve, each adjective into thirty-six, each verb into seven score terminations, that invariably correspond in sound with every noun and verb of the same declension and conjugation, (nomen, lumen, amabam, recuperabam, &c.) besides their occasional consonance, (amabam, docebam, amas, fœminas,) with others of a different inflection and species. In Greek the corresponding terminations are still more copious, (in the verbs they exceed a thousand,) from the introduction of a dual number and a middle voice. Hence an infinite number and diversity of rhymes, to which there are no limits but the language itself. Hence too the necessity of inverting the natural arrangement both in prose and verse to avoid an incessant recurrence of rhyme. If we except the indeclinable adverbs, &c. which are not numerous, rhyme in the ancient languages is at once inherent, and susceptible of the utmost modification in every word. Witness their frequency in the Monkish verses, where, instead of inversion and metrical feet, rhymes and an uniform construction were substituted, in the decline of letters, on account of the extreme facility with which they occurred. They were transferred with more success into the modern languages, whose fortuitous rhymes, resulting not from a regular inflection, but from an accidental consonance of syllables, were less easy and obvious, and productive of greater satisfaction to the ear.' Vol. i. p. 524.

At the end is given a dissertation on the Gowrie conspiracy, as mentioned in the preface. Our limits will not permit us to enter into the author's arguments in support of his theory, which is briefly that

‘—Alexander Ruthven, a favourite of the queen Anne of Denmark, was the sole author of this attempt, in itself foolish, and weakly conducted, but designed to accomplish some object both had in view; most probably an abdication of the government by James, in favour of prince Henry, and the queen’s appointment to the regency.’  
P. 531.

The second volume of this interesting publication we shall reserve for a future article.

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ART. III.—*A brief History of Epidemic and Pestilential Diseases, with the principal Phenomena of the Physical World, which precede and accompany them, and Observations deduced from the Facts stated. By Noah Webster, Author of Dissertations on the English Language, &c. 2 Vols. 8vo. 18s. Boards. Robinsons. 1800.*

WE remember that, in the ardour of youth, when hope and expectation gilded every prospect and decked the whole scenery around us with their fairest hues, we entertained a design not dissimilar in its origin from the present, but which would probably have differed in the result. Its object was to collect the history of epidemics from the first recorded diseases; to have connected them, not chronologically, but naturally; and to have drawn from thence general views both of the history and cure of these diseases. It would not have been a work indeed of youth, but of judgement and experience; yet the labours of earlier years might, we thought, have proved useful when matured by the discretion which successive observation and more extended views in the progress of life would superinduce. We should not have mentioned this plan, but as it is connected with our present subject, and to urge it on the notice of those who still possess the youth, the health, and leisure which we can no longer command. Our present author is not a medical man; his inquiries, however, have been extensive, and, were it not for the faults we shall presently point out, might have been more beneficial. His first object is to investigate, historically, the epidemics recorded, which he is anxious to trace to two principal sources—volcanic eruptions and comets.

We must remark, however, previously to any other observation, that he discovers an unbounded credulity respecting the number and the fatality of epidemics. No allowance is made for the influence of terror, for the exaggerations of fear, of interest or vanity, in the devastations supposed to have occurred. In more than four instances we observe that a much greater number is said to have died than the cities visited ever contained. With respect to the causes, Mr. Webster appears to be equally under an improper influence. Let us examine



them. With the return of epidemics, he thinks he perceives a connection with the appearance of comets; but, to support their influence, he is compelled to have recourse to many subterfuges. In some instances he remarks, there *might have been* a comet; and, in a few of these, he finds that, in reality, there was a periodic return of this erratic body, nor is it without some complacency that the discovery is recorded. In this investigation he omits two very material circumstances. One is, that he supposes every epidemic to have been recorded; the other, that at every expected return a comet *has* appeared. If every extensive and fatal epidemic have been preceded or followed by a comet, these eccentric planets must be of monthly recurrence: if a comet must return when expected, they would appear almost as regularly as the solar satellites. We know, for instance, that the last predicted comet, of any considerable magnitude, has not returned at all. Independently of this, what is the influence that comets could possibly be supposed to have? If, in cutting the orbit of the earth, they approached our atmosphere, they would produce ærial and marine tides; they would influence the height of the barometer and the sea. This, however, scarcely ever happens (we believe it has *never* occurred); and our author seems not to be aware that, of almost every comet, the orbit at its perihelion is within those of the superior planets; that they are luminous bodies only, with a nucleus certainly solid, but of a small diameter, and of no very considerable density. They have been greatly affected by the attractions of Jupiter and Saturn, without having demonstratively influenced their motions.

With comets, as producing epidemics, Mr. Webster joins volcanos and earthquakes; not, however, very acutely connecting them. The causes of volcanos are not yet known: the heat of the ejected matter has been shown to be seldom considerable, and perhaps the expansion of water falling into heated matter is still the most probable cause of the explosion. With respect to their effects, we know that an eruption of Hecla scarcely raises the tides of the German Ocean; yet to this are attributed epidemics in Italy. Earthquakes are undoubtedly of more extensive influence, and their real causes have been hitherto less ascertained than those of volcanos; but that they influence epidemics is equally improbable, since earthquakes are uncommon in England, where the most violent and fatal epidemics very frequently prevail. It cannot, however, be denied, that the influence of earthquakes on the state of the air is widely extensive. That of Calabria very singularly affected the barometer in this country; yet the period was by no means insalubrious: and, if the dry haze which prevailed about fifteen years since were really, as has been supposed, though without any decisive proof, in consequence of the eruption of Hecla, it was one of the most harmless of the ærial phænomena, for the year was remarkably healthy,

It is highly probable that, if an eruption diffused a noxious vapour, its effects, with slight variations, would be felt as from a centre, diminishing in force as its sphere expanded. This, however, is not pretended; and it is highly incredible that an eruption of Hecla should produce an epidemic in Philadelphia without affecting Sweden or England on one side, or Germany, France, and England on the other. We admit with our author the '*progressiveness*' of epidemics, of which there are striking instances in the rage of epidemic catarrhs; but, when they are derived from one source, the effect should not first be perceived at a distance, and the progress become retrograde; the *effect* should precede the *cause*, or appear to hang loosely on it, only as a contemporaneous event. It may, however, be asked, whether some general change may not take place previous to, or during, such a convulsion of nature, which may remotely and almost imperceptibly change the state of the atmosphere; and there is one fact relating hereto, mentioned and well supported by observation, which demands particular attention. Previous to any violent volcanic eruption there is often a considerable drought, even in distant countries. From various facts recorded, particularly by sir W. Hamilton and Spallanzani, there appears to be a remarkable subsidence of the sea and the springs in the neighbourhood immediately anterior to a volcanic eruption,—facts which we have formerly employed in endeavouring to show that the cause of the explosion is the expanded steam, not a violent ebullition of highly heated materials, which are involatile.—Our author, however, has extended these observations, and shown that the same subsidence takes place in distant countries, and to a very considerable extent. If lakes and rivers be thus drained, we can see that some sickness may precede an eruption, but we cannot perceive that it will follow. We know, indeed, that every epidemic is progressive, but this progress is interrupted or stopped, and, in general, the power of the fomes is destroyed. We shall select, however, our author's principal facts, recapitulated in his own words.

'1. We observe an order and progression in the epidemics, which is in a degree uniform. Periods of pestilence, with some exceptions, seem to be introduced by measles and influenza; then follow diseases of the throat, or anginas; lastly, pestilential fevers. During the whole period, the measles, influenza, and angina, occasionally appear in spring, autumn, and winter; and rarely, if ever, does a pestilential fever, as plague and yellow fever, occur in a particular city or country, without influenza, angina, measles, or inflammatory fevers, in the spring preceding, for immediate precursors. This is true in the tropical climates, in cases of epidemics; and so uniform has been the fact in temperate latitudes, that I am nearly prepared to say, that if none of those precursors appear in winter and spring, no pestilential fever will be epidemic in the following summer and autumn, unless the dysen-

tery may be excepted. It holds true in every case of great pestilence.

‘ 2. The progressiveness in the pestilential principle is obvious in the augmented bills of mortality which immediately precede the plague. This arises from the number and violence of the malignant diseases which always precede an epidemic pestilence. This augmentation is visible sometimes two years before the plague appears, and almost always in the spring months preceding. See the London bills in the years preceding the plague in 1625, 1636, 1665. The same is observable in other bills, both in Europe and America. In a few instances the bill of the preceding year is low; but in this some other epidemic has usually gone before, and finished its course, or the plague is preceded by influenza only, which does not swell the bill of mortality.

‘ 3. Sometimes a series of epidemics falls with more violence on one hemisphere than on the other; but, perhaps, in no instance has a course of diseases spread over one continent without showing themselves on the other. I have not been able to find an instance in which the plague has made great ravages in the East, except when the American continent has been more or less affected by the epidemics above mentioned; and, in some instances, it is proved that the violence of the sore throat, influenza, measles, or yellow fever, in America, has corresponded with the violence of pestilence in Egypt and the Levant. The commencement of each period of epidemics is nearly contemporary in both hemispheres.

‘ Thus a great plague in Constantinople was contemporary with the fatal angina and dysentery in America in 1751—also in 1755. Contemporary with the measles in America, in 1758 and 9, was the commencement of the extensive Levant plague of 1760. Pestilence in Persia was contemporary with the epidemics of 1773. In 1783 commenced plague in the East, and epidemics in America. The same in 1792 and 3.—Diseases of the throat, in almost every instance, prevail at the same time in Europe and America.

‘ 4. In two periods within half a century a severe angina and dysentery have been epidemic together, and once for a series of years, as in 1751, and from 1773 to 1777. This is an exception to the usual order, and other deviations sometimes occur.

‘ 5. As catarrh precedes, so it follows every severe epidemic pestilence; and the persons who have been affected with a pestilential fever in summer are more apt to be affected by catarrh at the commencement of cold weather.

‘ 6. After some pestilential fevers in summer, the inflammatory fevers of winter wear the livery of the summer fevers. They generally carry with them bilious discharges and a yellow skin. They have also this remarkable character, that they speedily run through the inflammatory diathesis, and become typhus. They are the pestilence of winter; and sometimes appear before the pestilence of summer. This fact alone decides the question, that pestilential fevers of summer are generated on the spot where they exist, and derive their malignant and infectious quality solely from the state of the elements.

‘ This species of inflammatory fever has occurred in many cases during the winter months since the year 1790. In some cases it has



extinguished three, four, and five members of a family, as in Hartford and New Haven. But it is a most consoling reflection that it is less frequent than formerly in this country. It has not been epidemic in the northern states since 1761, as far as I can learn. Formerly it was as frightful a calamity as the yellow fever is in this age. In the foregoing history many examples have been mentioned—as at Fairfield in 1698—at Waterbury in 1713—at Hartford and Duck Creek in 1720—at Farmington in 1729—at Bethlehem, Hartford, East Haven, and New Haven, in 1761—at Holliston in 1753, &c.—Whether the disappearance of this disease is owing to the clearing of the country, by which the quantity of debilitating miasmata of summer has been diminished, or whether it is the consequence of other alterations in our climate, is not easily determined.

‘The disappearance of the long fever, so called, is another most consoling circumstance. This species of typhus fever was formerly one of the most terrible diseases of our climate. At present it is a rare occurrence.

‘On the whole, we have very clear proof that the quantity of disease in this country has been diminished within half a century. The yellow fever, that is, the pestilential fever of summer and autumn, was formerly as frequent, and as malignant, as in this age; while the inflammatory fevers of winter, and the long fever, have almost disappeared as epidemics. The intermittents and remittents of autumn are greatly decreased in the northern states; and the dysentery has not increased in frequency or virulence. Anginas have never been so fatal as they were between 1735 and 1743.’ Vol. ii. p. 33.

Mr. Webster's first and great object is to show that the yellow fever is the usual bilious remittent of America, and by no means an imported disease. We have often expressed the same opinion, and offered various arguments in support of it; though we have sometimes found reason to admit of an imported exciting cause. Mr. Webster supports his position by many striking facts and solid arguments; but his proofs fail in one point—He is not aware of the increased virulence acquired by infection, in consequence of its confinement in fomites; so that a ship may have a clean bill and her crew be healthy, while the disease may be conveyed in a bale of cotton or some unsuspected article in a chest of cloaths, an article that when first packed up would have been harmless. For these and other reasons we think he has not succeeded in demonstrating that fevers are not infectious; and indeed he excludes almost, if not entirely, the plague and small-pox from this class. These, however, are not questions merely speculative: if the decision be erroneous, the most fatal consequences may ensue, and no one can rest on the observation of facts or the conclusions of reason so securely as to be determined to forego every precaution. Precautions can do no harm; the neglect of them may be extensively and fatally pernicious. Again: from a want of medical knowledge, he does not sufficiently discriminate those diseases owing to specific in-

fections from those which are more remotely infectious. It is certain, whether Hecla or Vesuvius vomit fire, whether one or a dozen comets have appeared, the small-pox, if introduced into the system, will produce the disease, and that this disease will very generally be propagated. This is not the case with fevers; the infection may be received, and the disease may not follow. A fever of the worst kind may be introduced into a town or a house without affecting any other individual; and, when a person has once experienced it, he is as liable, often more so, to a subsequent infection, as any other individual. The plague holds a middle rank: it is marked by an external swelling; and though it has been contended that a person who has once been infected cannot be so again, this error has been repeatedly detected and exposed. It scarcely ever happens that he is affected during the prevalence of the same epidemic, nor is he perhaps equally liable to the disease in future ones; yet after a time the same susceptibility returns as at first. From these facts, though we may allow a preceding unhealthy state of the air in every considerable epidemic, we cannot admit that the prevalence of measles, small-pox, or diseases from *specific affection*, can be the harbingers of those which are undoubtedly of a different nature. These facts and the coincidences of comets and volcanos are seemingly accidental, and the *το θειον* is yet unexplained. With respect to the plague our author's statement differs from the preceding; but what we have remarked is supported by the most unexceptionable testimony.

What then becomes, it may be said, of this writer's numerous observations of comets, &c. with epidemics, proved by the testimony of physicians during a period of at least seven hundred years? The very period to which these observations are confined destroys the conclusion;—it was in the middle ages, when every comet was a portent, and every earthquake a 'chimæra dire.' Many inconsiderable comets have appeared within these seven years; but, among the multiplicity of opinions respecting the cause of the general and fatal epidemics on the other side of the Atlantic, no one has referred them to these wandering planets. In short, if a comet or an earthquake be a cause of fevers, it must be from some specific change in the air: the influence of this must be felt more in the neighbourhood and less in the distant regions; the effects must be constantly observed either before or after the phenomenon. The same effect cannot happen at one time before, and another afterwards, if the cause be uniform. But perhaps we have dwelt too long on this idle system. We must, however, highly commend Mr. Webster's diligence and learning; nor is there in any work that we recollect so complete a history of the various epidemics that have affected mankind. There is, however, through the whole, too great a share of credulity, a want of discrimina-

tion respecting authors to be consulted, and a neglect of distinctions, which medical knowledge can alone suggest.

The remarks on the best means of avoiding contagion do not offer any very satisfactory or useful information; and the doctrine of new animals and new vegetables displays a little of the mystery of the darker ages, and is unworthy of an author in the present state of science. There are certainly new diseases; and we agree with Mr. Webster in exonerating America from the imputation of having communicated syphilis.

In the conclusion, our author endeavours to show that the tides are owing to lunar influence, not from attraction on the part of this satellite, but from its effects on the electrical state of the air and water, by which the elasticity of the latter is increased: he supports this idea by the facts of earthquakes chiefly occurring at the perigée or apogée of the moon. Hurricanes and volcanic eruptions have, he thinks, a similar connexion; and some remarkable instances of the influence of the atmosphere both on the human body and other objects are added; but, as usual, too great credulity seems to prevail.

Earthquakes as well as volcanos are in Mr. Webster's creed of electrical origin.

'My own opinion respecting the material system is this, that an atmosphere, the basis of which is electricity, fills infinite space, and involves in its bosom all the solid orbs which shine in the celestial regions. This may be denominated the mundane atmosphere. My hypothesis rests on the following reasons.

'First, The large meteors or globes of fire are formed in regions far beyond the limit assigned to the earth's atmosphere. Their altitudes vary from 40 to 80 miles. At the height of 80 miles, then, there must be the matter of an atmosphere capable of generating globes of fire of half a mile in diameter; and of communicating sounds as full and distinct as the air near the earth, for the explosion of one of those globes resembles thunder.

'Secondly, The lumen boreale has been often calculated to be visible at an elevation of 7 or 800 miles. I do not rely on the accuracy of these calculations, on account of the difficulties attending them. In some instances, we are very certain that this light exists in the regions of the higher clouds.

'Thirdly, The tails of comets must be matter, or depend on matter for their colouring by which they become visible. In either case we have evidence nearly amounting to demonstration, that a material atmosphere fills the boundless regions of space.

'Fourthly, But an argument of still more weight in my mind, is one drawn from the necessity of such an atmosphere, as the medium of attraction and repulsion—the principles that connect and bind together the vast orbs that roll in ethereal regions. I can have no idea of such an immense power exerted in an immense void or vacuum.

'It seems probable, that the parts of our atmosphere which constitute weight, and influence the barometer, are limited to the distance



of a few miles from the earth. Water, for instance, is a substance destined to answer certain purposes on the globe, and is probably confined to its neighbourhood.

‘But the principle of electricity may be, and undoubtedly is, a non-gravitating and permanently elastic substance. This may be diffused through infinite space, and, by its amazing elasticity, may be capable of communicating motion or force from planet to planet, with the rapidity of light.

‘Newton supposed infinite space to be filled with a subtle substance which he called ether. Had this great man been acquainted with the laws of electricity discovered since his days, he probably would have exchanged the term ether for electricity.

‘By means of this powerful principle the planets all influence each other, and become the means of diversifying each other's seasons, sometimes by attracting, sometimes by repelling, and sometimes disturbing the proportions of this substance, or influencing its mechanical laws, by which it is combined or decomposed with the other atmospheric substances.

‘Hence we may account for the frequency of earthquakes, volcanic eruptions, and violent tempests, under particular phases of the moon, and especially during the proximity of comets. The electrical matter accumulated in the earth by its own laws, or by reason of an unusual demand *ab extra*, may, during the approach of these orbs, be suddenly called into action, and occasion extraordinary tumult in the atmosphere.’ Vol. ii. p. 507.

On the same principle our author explains the insalubrity occasioned by comets; viz. by the too great or too little excitement of the nervous system; and some of the galvanic phenomena might be adduced in support of the doctrine.

‘Shall we not find, in this hypothesis, a rational solution of the phenomenon which has puzzled medical men, the excessive irritability of the nervous system, in times of epidemic diseases, which facilitates the invasion of fever? Shall we not account for the eruptive diseases which always precede pestilential epidemics, on the principle of the great debility of the extreme vessels, induced by the weakness of the nerves which spread over the human body near the surface; by which means those vessels are rendered incapable of performing their usual secretions? Shall we not be able to account for the remarkable coincidences in time between the influenza, and unusual electrical phenomena, as volcanic eruptions and earthquakes? May we not account for epidemic measles, in those years when the atmosphere shows evidences of high electrification? And will not this principle explain the diseases among animals, the defect of vegetation, and the extraordinary generation of insects, during pestilence? It is well known that vegetation may be greatly accelerated by artificial electricity. Is this effect produced by what is called excitement? And if so, how do we know that a similar power, operating on the elements, may not call into existence innumerable insects? To what other principle shall we ascribe the unusual size of common insects, when they precede and accompany pestilence, a fact well attested?

There must be a cause for these phenomena; and where shall we find it, but in the universal principle of excitement?" Vol. ii. p. 510.

Some other meteorological observations, as connected with the progress of epidemics, follow; but the whole is yet on too uncertain a foundation to be rested upon. An electrical state of the atmosphere, as the cause of pestilential diseases, is hitherto a gratuitous supposition, and not well supported. We could, we think, advance one step farther, and connect it with the production of inflammable air—a known cause of fevers. The disquisition would, however, lead us too far, and perhaps might not at last carry conviction to the unprejudiced mind. If wind do not influence the progress and direction of epidemics, as is highly probable, since it is known not to affect a stream of electricity, one great point will be ascertained: but still it will not follow that the tails of comets are electrical, unless light and electricity are an unity, and still less that electricity and magnetism are the same elements.

On the whole, we can highly commend the industry and ingenuity of our author. He has afforded much food for reflection, and has opened paths which may probably be successfully pursued. His principal doctrines are not, however, sufficiently established to afford at present a foundation for practical conclusions.

ART. IV.—*An Account of a Voyage in Search of La Pérouse, undertaken by Order of the Constituent Assembly of France, and performed in the Years 1791, 1792, and 1793, in the Recherche and Espérance, Ships of War, under the Command of Rear-Admiral Bruni D'Entrecasteaux. Translated from the French of M. Labillardière, Correspondent of the ci-devant Academy of Sciences, &c. Illustrated by Engravings, and a Chart exhibiting the Track of the Ships. 2 Vols. 8vo. 1l. 11s. 6d. Boards. Debrett. 1800.*

ART. V.—*Voyage in Search of La Pérouse; performed by Order of the Constituent Assembly, during the Years 1791, 1792, 1793, and 1794, and drawn up by M. Labillardière, Correspondent of the Academy of Sciences at Paris, &c. Translated from the French. Illustrated with Forty-six Plates. 2 Vols. 8vo. 1l. 11s. 6d. Boards. Stockdale. 1800.*

AS we gave a general account of the track pursued by M. d'Entrecasteaux in search of the unfortunate La Pérouse, from the original French, in our last Appendix, we shall now examine the various events of the voyage in the two translations which have already appeared in English. The whole expedition seems to have been conducted very uncomfortably. The

naturalist makes numerous complaints of the neglect and inattention of the officers; and the officers perhaps had reason to complain of the vast stowage of chests, &c. appropriated to the subjects that were preserved in a vessel, small, crank, and incommodious. All had reason to be dissatisfied with the stores, which were in general bad, particularly the bread; and even with the ship itself, which was fitted out in a manner very inadequate to the undertaking. To the translation published by Mr. Debrett is prefixed some explanation of the circumstances which occasioned M. Labillardière to be the narrator and the hero of the tale, as well as of the cause of their different misfortunes and the mortality occasioned by their delay at Java. Yet the original objection is not invalidated: M. d'Entrecasteaux's journals remained, and M. Rossell was ultimately his successor. From him the official instructions, &c. must have been derived; and these should have been obtained by the narrator, to have enabled him to judge of the commander's conduct, which he often severely reprehends.

It is singular, as we have observed already, that the report attributed to commodore Hunter, respecting the French uniform seen at the Admiralty Islands, should not have been more accurately traced. It is more singular still that the objects described should not have been repeatedly offered to the notice of *all* the inhabitants of these islands, to see whether they were apparently new. The reason of the squadron's advancing so far to the east as the Friendly Islands is not explained, and almost the only track left unexplored is that which we mentioned as the most probable scene of La Pérouse's death;—in short, from every appearance, that which should have been the real object of their search seems to have been the last in their thoughts. But we are now to speak more particularly of the translations and the voyage itself.

The first, in the order of publication, was that, we believe, printed for Mr. Stockdale, and we think it undoubtedly the best. The language is free and easy, the descriptions perspicuous and intelligible. The translator of the volumes published by Mr. Debrett follows his original in general with laborious accuracy; but in some instances, apparently from not perfectly understanding the subject, the version is obscure. In both the press errors, particularly in the nomenclature of natural history, are numerous. In the ornamental part the second translation is greatly superior. The plates in particular are beautifully correct, and often spirited, copies of the original, and the plants and animals are extremely well engraved. In all these respects the first translation is very deficient; yet we ought to add that we have discovered no essential error in the scientific representations, and the notes of Mr. Stockdale's translator are often judicious and interesting.



M. Labillardière, we have remarked, is not always in good humour: his complaints are warm, and frequently well founded. As a naturalist, his remarks are judicious, and his new discoveries numerous; but, as a natural philosopher, his observations are often exceptionable. From the track pursued much novelty cannot be expected. The Pic of Teneriffe has been many times ascended, the Cape of Good Hope frequently described, and the coral islands on the north and to the east of Australasia (New Holland), which promise, in a way not foreseen by Dr. Hutton, to form a new continent, present a race with scarcely a shade of difference from the neighbouring islanders so often described already. As a specimen of our author's talents we shall select a few detached passages, and copy occasionally from each translation. We shall first transcribe some curious particulars respecting the anatomy of the seal from Mr. Debrett's version.

‘ One of our carpenters had killed a seal of the species designated under the denomination of *phoca monachus*. It was twenty-four decimeters long; its posterior extremities are entirely destitute of claws; they are formed by two appendixes, each margin of which is nearly of the same length.

‘ Physiologists have in a very ingenious manner explained, how amphibious animals were able to remain so long under water, by means of the *foramen ovale*; but having examined with the greatest attention the heart of this seal, I saw in it no *foramen ovale*. It is probably the same with a number of other amphibious animals. These inquiries will perhaps one day lead to a discovery of the cause on which depends the astonishing faculties that these animals possess of living alike under water or in the air.

‘ Each lung is in a manner divided in two by a transversal fissure.

‘ The stomach, which in shape nearly approaches that of the hog, was filled with a great quantity of calcareous sand, in which were seen shells of cuttle-fish, and a few shell-fish, still quite entire. The first labour of digestion seemed to be to destroy the shell of these fish, whence results a sand, which appears not to follow the passage of the intestinal canal. These amphibious animals probably vomit it forth the same as several reptiles bring up again the bones of the animals on which they live. This sand is, perhaps, a sort of ballast, which affords them the means of keeping at the bottom of the sea, at very great depths.

‘ The food on which they subsist being very easy to seize upon, nature has given them a mouth by no means wide.

‘ The water in which they most commonly live renders necessary a great refrangibility in the humours of the eye; accordingly the vitreous humour was very thick.

‘ These animals can admit into their eye, at pleasure, a greater or less quantity of light by means of a membrane, called *membrana nictitans*.

‘The different labours in which I was engaged prevented me from pushing farther my inquiries on this subject.

‘The dried excrements yielded a very fine powder, of a beautiful colour of rather deep sulphur. The painter of the expedition considered it as very fit to be employed in the arts.’ Vol. I. p. 161.

The translation of this passage is sufficiently accurate; yet “suivre le trajet du canal intestinal” certainly means only which does “not appear to *pass into* the intestinal canal.” In another place, by overlooking the French particle *y*, this translator *makes* rocks of felspar and mica where M. Labillardière only spoke of what was contained *in* the granite.

Our author’s observations during his stay on the southern coast of New Holland, are interesting; and it was of importance to have found out a safe harbour on a coast where the violence of the winds often rendered navigation very dangerous. We may observe, however, that this harbour was discovered in consequence of a mistake, and the admiral thought himself in a very different spot; but it is of less importance, since Cape Diemen (Van Diemen’s Land) is now known to be a part of a cluster of islands, which will undoubtedly furnish many such harbours; and the calcareous strata which abound there are probably extensive, and may reach to the neighbourhood of Sidney Cove, where lime has been hitherto a great desideratum.

The inhabitants of the Admiralty Islands do not greatly differ from the other South-Sea islanders, nor is their attachment to music extraordinary. Instead of extracting, therefore, descriptions, which, like the present, have been long common, we shall select an account of a water-spout, or rather, as we think, of a double water-spout. The superficial remark at the conclusion will confirm our opinion of the author’s talents as a natural philosopher. We shall copy from Debrett’s translation.

‘At five o’clock in the afternoon of the 8th we were under the equator, in the longitude of  $135^{\circ} 40'$  east, when we saw, at the distance of one-third of a myriameter, a very considerable water-spout forming to the south-west. Although the air was perfectly still around us, the sea was agitated and frothy at the spot where the water-spout originated. A very small cloud was stationary at a few decimeters above the place whence it rose. This water-spout had the form of two very elongated cones, united at their summit; the base of one of these cones rested on the sea, that of the other was lost in a very thick cloud.

‘The clouds seemed to me agitated by a whirlwind, which, collecting a great quantity of water, was pouring down in torrents: perhaps all water-spouts are formed in this manner. If, as many natural philosophers assert, a water-spout sucked up the water of the sea in a great volume, this water ought to be as salt at the time of its fall as at the moment of its elevation, which by no means accords with experience: a person worthy of credit, who saw two fall on board a

ship, assured me that they had constantly discharged fresh water. In the contrary supposition, this phenomenon is easy to be explained.' Vol. i. P. 294.

The little confusion between the *small* cloud above, and the thick cloud in which the base of the cone terminated, is not owing to the translator, but to the author: perhaps the spout was not vertical, which we believe is not unfrequently the case. As we shall soon leave the present translator, we may notice the singular inconvenience of his using the French measures, when they could have been so easily reduced by tables before him, with which every reader is not provided. The rival version has not added greatly to the reader's ease by employing the toise, and adding how many French feet a toise consists of, together with the proportion of the French to the English foot, making in every step two arithmetical operations necessary.

From the Admiralty Islands our navigators proceed to the west and the south, touching at Amboyna and returning to Australasia. Their observations at Amboyna are often curious, as in their excursions, for the purpose of their inquiries into the natural history of the island, they see more of the inhabitants than former navigators appear to have done. What may be called an Æolian flute was discovered in this island—a bamboo, which, by means of apertures exposed to the wind, 'discourseth most excellent music.' We shall conclude our extracts from Debrett's translation with an account of an excursion into the interior parts.

'We had for some days formed a plan of going to the country-house of the commandant of the fort, which was situated towards the head of the roadstead; his son was to accompany us.

'Before day-break on the 4th we were on foot, and it was scarcely five o'clock in the morning when we got into our canoes.

'It was not long before we arrived under a shed surrounded by trees, which yielded a salutary shade in so burning a climate; and these were not an unmeaning decoration to this delightful abode, for they almost all bore excellent fruit. Among the different *annone* which were offered us, the best were of the species known by the name of *annona muricata*.

'We again stepped into our canoes a short time after our arrival, and we were already near a myriameter from the town, when we passed a point of land beyond which the road extends a great way to the northward.

'A fresh breeze from the south-east retarded our progress, and drove against our ticklish canoe a sea which we found extremely troublesome.

'At that moment a large boat, loaded with water, was coming out of this bight, where flows a river which furnishes that article for the shipping. She was going on board of the *Espérance*. Water is fetched from so great a distance only because it is much easier to be



procured there than near the town, where, however, very good water is to be had.

‘ The current occasioned by the ebb was contrary to us ; but our paddlers redoubled their efforts, and we at length landed near the head of this extensive prolongation of the roadstead.

‘ We walked for some time under the shade of the nutmeg-trees, which were here much more numerous than in all the other parts of the island that we had hitherto visited. These were also young plants.

‘ The son of the commandant of the fort had in this quarter a number of relations. We were very near the house of one of his cousins who was a native of the island : here we were under the necessity of dining in the manner of the inhabitants : fish, sago, bread, rice, and some fruit, composed our repast. As no spoons were set before us, we were obliged to imitate our host by taking up the victuals with our fingers, and nevertheless we ate with a very good appetite.

‘ We all liked the sago-bread pretty well. The fish was highly seasoned with pimento ; but a few glasses of sagouer water diminished the violence of its effects.

‘ During our repast, we were entertained with music. A sort of spinet served as an accompaniment to a man’s voice ; a drum formed the bass, and a bass-drum the thorough bass.

‘ After dinner, our host carried us in his canoe to the distance of a kilometer to the eastward.

‘ We there saw a man employed in extracting sago from a palm. This tree, which was a demimeter in thickness, had been recently felled ; it was already open part of its length, which, in the whole, did not exceed twelve meters, and a great deal of sago had been before extracted from it. As this species of palm, like the other trees of the same family, preserves nearly an equal diameter throughout, it furnishes almost as much sago in the upper part of its trunk as near its root. Its trunk is formed externally of a very hard ligneous substance, which is not more than a centimeter in thickness. It is a large cylinder filled with a pith, which is crossed throughout the whole length of the trunk with ligneous fibres, about a third of a millimeter in size, and often spread a demi-centimeter from each other.

‘ The sago is pounded after it has been taken from the tree ; it is then put into bags made of a sort of canvass, which the petioles of the cocoa-palm leaves furnish near their base. On these bags there is repeatedly thrown some very clear water, which carries through the substance of the pith, while this sort of sieve partly retains its ligneous fibres.

‘ The water charged with the pith is received into troughs formed of the lower part of the petioles of the sago-palm leaves. These troughs are a meter long. At the extremity of each is fixed a sieve, which retains part of the pith that falls, and there remain floating the ligneous fibres that have escaped the first washing.

‘ This sieve had also cost little trouble in the preparation ; it was of the same nature as the other, and exhibited a web of crossed fibres, which differed from that of our cloths by the woof being simply laid across the warp throughout its whole length ; but a few short fibres which ran from one layer to the other confined the warp and woof together, and formed of them a close substance.

\* To remove the ligneous fibres that are met with in the pith of the sago, after it has been washed in the bags, it is again run into troughs, disposed commonly to the number of four, one above the other, in order that what has not settled in the first may be received in the second, and so on with the rest.

\* The texture of the sago-palm well deserved to be examined; accordingly I cut a stump of it, in which I remarked a grain common to many other palms, as citizen Desfontaines has so ably described in a *memoir* on monocotyledonous plants\*. Vol. i. p. 358.

During their second stay at Australasia the newly-discovered species of plants were numerous; and, though they did not reach what may be comparatively styled the continent, their acquisitions were considerable. Our naturalist thinks that larger animals than the kangaroo probably inhabit this extensive country. We own that, from comparing every narrative, we have our doubts of this; and, when we consider the vast distance of Australasia from either of the old continents, for the islands to the north and east are comparatively new, and chiefly formed by accumulations of coral, these doubts are greatly corroborated. New Holland itself, however, is an original country, like either of the neighbouring continents; and, though evidently peopled from Asia, it could not from the same source have received larger quadrupeds. But the creation or the migration of beasts and reptiles from one continent to another is still among the arcana which man is not permitted to penetrate.

Neither the run to the Friendly Islands, nor the residence there, offered any thing peculiarly new or interesting, except the additions to the stock of plants and animals, which rewarded the unwearied researches of our naturalist. From Tongataboo they returned to the eastern side of New Caledonia, and ran to the east and north of the gradually increasing cluster of islands, known by the name of Solomon's Islands, New Guinea, &c. We may truly say, with our own Richard, 'What did they in the north?' &c. In the whole of this track there were the most unequivocal proofs of eating human flesh, either from necessity or revenge, when the victims were killed in battle; and the inhabitants of these islands seem to consider this horrid banquet as the greatest delicacy. Indeed their food is scanty: they are obliged to compress the abdomen to prevent faintness from hunger, or to fill the stomach occasionally with substances not alimentary, as steatite, &c. We shall select a passage on this subject, and now take our extracts from Mr. Stockdale's translator.

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\* \* The reader will observe that the kind of scarce here described is merely a natural production, which is not over plainly intimated by the author. They are commonly called by the English cocoa-nut-strainers. They resemble fragments of very coarse brown linen, but are not so pliable. If I rightly remember, they are from two to three feet in length, and where broadest, which is about the middle, from a foot to about fifteen inches in breadth'.—*Mr. Stockdale's Translator*, Vol. i. p. 389.

• Vouacécé, one of the chiefs of Feejee, had arrived at Tongataboo, soon after we anchored there. We were frequently visited by him, and he affirmed to us, what he had said several times, that it would take him three days sailing, in his double canoe, with a south-east wind, to reach Feejee, the situation of which he pointed out to the north-west. Hence we reckoned that this island, which is very lofty, and of the fertility of which he boasted much, was about a hundred and fifty leagues from Tongataboo. This is an immense voyage for people who, having no instruments, steer only by observing the sun and stars with the naked eye, as soon as they are out of sight of land: but it is still more difficult to conceive how they can reach Tongataboo from such a distance, when they have to work up against the south-east winds; and they must be very sure of their marks in the heavens, not to miss the land, after being obliged to ply to windward, as they are sometimes, for more than a month.

• The people of Tongataboo informed us, that the natives of the Feejee islands were cannibals; but Vouacécé endeavoured to exculpate himself from this accusation, by assuring us that the lower class of people only, the *touas*, ate human flesh. It appeared to us, however, from what we learned on other occasions, that the chiefs ate it likewise: indeed, as these people eat their enemies only, and commit this savage act solely to glut their rage, it may be presumed the people of Tongataboo did not impose upon us when they assured us that the Feejee chiefs themselves were cannibals.' P. 173.

Eating spiders, the practice at New Caledonia, is scarcely less disgusting.

• I remarked two children at the fire regaling themselves with spiders of a new species, which I had observed frequently in the woods, where they spread their webs of such strength as frequently to incommode us very much in our progress. They first killed them, covering them up in a great earthen vessel which they heated on a brisk fire. They then broiled and eat them. They swallowed at least one hundred of them in our presence. We saw afterwards in the same island several other inhabitants eagerly seeking the same kind of food.

• Such an extravagant and yet so general a taste amongst so many numerous tribes caused us great surprise, although we knew that some Europeans eat spiders, and in preference such as are found in cellars, which they affirm taste like nuts.

• The inhabitants of New Caledonia call this a species of *nougui*, which I distinguish by the name of *granea edulis*. The situation of its eyes, which are eight in number, two being near the middle of its back, at a great distance from the others, make me give it a place in a new section of a black colour. Its back is grey, and above is covered with silver down; between the eyes are four spots of a brown colour; below it is black. The lower part of the belly is of the same colour as the upper part of the back, and is marked with from eight to ten spots of a brown colour. On the sides are six greyish lines in an oblique direction, and below several fawn-coloured spots. The legs, which are also of a fawn-colour, and covered with claws of a silver grey, are blackish towards their extremity.' P. 249.

The termination of the voyage was at Java, where Dauribeau,



to whom the command then devolved, hoisted the white flag, and, as is said, sold the ships to the Dutch. If such were his treachery, he did not greatly profit by it, as he died soon afterwards. Our author, not entering into his views, was confined at Java, and with difficulty escaped to the Isle of France and to Europe. The collection was taken by an English cruiser, but restored by government with unexampled liberality and attention.

On the whole, perhaps, this voyage will not be read with great interest by the mere inquirer after new countries and new customs. Many of the tracks were beaten paths; and where the author has stepped beyond former travellers, as at Cape Diemen, New Caledonia, and the internal parts of Amboyna, we do not perceive marks of an inquisitive acumen or of a truly philosophic discrimination. As a natural historian, his information is extensive, and his additions to his own science numerous and important. These we have not noticed, as to have given the names only would have been useless; and to have attended scientifically to the objects would have been in general uninteresting, and have led us much too far. For these then we must refer to our author himself, and in a perusal of them the philosophic reader will not be disappointed.

ART. VI.—*A Historical and Philosophical Sketch of the Discoveries and Settlements of the Europeans in Northern and Western Africa, at the Close of the Eighteenth Century.* 12mo. 5s. Boards. Vernor and Hood.

THIS little work is drawn up with considerable care, and appears at a seasonable moment. It is unfortunate, however, that the editor did not possess Hartmann's Edrisi, as he himself regrets in his preface; for he would have found many sources of information indicated to which he is a stranger. When he infers, at the same time, that major Rennell's *speculations* on the interior of Africa are rather confirmed than contradicted by Browne's discoveries, he seems to show want of discernment; for Browne's river of Darkulla is probably the river Gir of Ptolemy, which has escaped major Rennell's theory, though Ptolemy estimates its length as nearly equal to that of the Niger.

The first chapter of this work gives an account of the institution of the African Association, and of the advantages derived from the travels of Bruce in Abyssinia, and from those of Patterson and Vaillant in Caffraria.

The second chapter gives an account of Mr. Ledyard, and of his remarks on the Egyptians, &c.

In the third is the information received by Mr. Lucas. In the fourth, the author changes the form of his work, and describes the Moors of Barbary, the Berbers, and ridges of Atlas. In that which is called the sixth chapter, but which is really the fifth,

he treats of Sahara or the Great Desert, and the adventures of Saugnier. The next chapter contains the adventures of Brisson. In the eighth chapter is given an outline of Guinea and the slave-trade: the ninth presents details respecting the Swedish design of an agricultural colony in the western part of Africa: the tenth treats of the settlement at Sierra Leona, and the state of the neighbouring tribes. The eleventh, among other subjects, relates the journey of Messrs. Watt and Winterbotham, and that of major Houghton. The twelfth delineates the journey of Mr. Park. The thirteenth proceeds to an account of the interior of Africa, of Tombuctoo, Houssa, Dahomy, Cassina, Fezzan, Bornoo, &c. and the last gives an imperfect idea of the journey of Mr. Browne.

Having presented this outline of the whole, we shall proceed to offer a few extracts and remarks, after observing that, though the materials have been collected with care, yet the arrangement cannot be praised. We cannot regard Mr. Ledyard's observations on Egypt as perfectly just. He had a strong but uneducated mind, and the flaw of such a character is rapid decision upon a brief and transitory view of some circumstances, which, to a deliberate, patient, and sagacious inquiry, might appear in the semblance of exceptions, and not in that of rules.

The following passages are extracted from the fourth chapter.

'The women are jealously confined, and the elegance of their form is diminished with their liberty. They are generally fat and short; and their figure is rendered still more odd and ungraceful by their dress; so that they move along like round shapeless bundles of woollen, with their faces covered with veils, sullied by their breath, and their eyes, which alone are visible, staring as if through a mask. Their domestic employments are weaving, grinding corn, and cookery. By their seclusion from society, the means of introducing the agreeable arts, and the motives for their improvement, are also excluded; and with the progress of the agreeable arts, that of the useful is closely connected. The stupidity of the Moors proceeds from want of thinking, or rather from the want of objects to call forth the energy of their minds. Like children, whose knowledge is extremely imperfect, but who reason very well concerning the knowledge they have acquired, the Moors are sufficiently ingenious in objects about which they are conversant, when their curiosity is exerted, or the activity of their mind excited. They can perform great things with very small means of execution, and with the most simple tools execute works where we would require complicated apparatus. By means of wooden frames, they erect extensive buildings of brick and mud, without stone or mortar, and hardly any timber; and they will form a water-mill out of a piece of timber that we would not think sufficient for a stool. Their flocks constitute their riches; and their arts and trades are in a state of perpetual infancy. The plough, the mill, the loom, the lesser tools, and the methods of working, are simple and slow, trifling and imperfect. Their modes of life, their necessities, and their luxuries, are the same as in the days of Mahomet,

and perhaps as in those of Abraham. Every idea of change is excluded by the law of Mahomet; every degree of improvement by ignorance of their wants. With the defect of the social principle, there is a want of conversation; they never converse except they be angry, for, under oppression, men are not communicative. Their houses and gardens look like prisons to shut themselves up in; their domestics are slaves, and the wives of their bosoms are no better. Such are the effects of the Moorish governments, where it is a maxim, "that in order to rule the people properly, the stream of blood should always flow from the throne;" where dexterity in cutting off heads is the first of royal accomplishments; and where the kings often cut off the heads of innocent men as they ride along the highway, to impress their subjects with a proper degree of terror.

'Towards the skirts of the mountains, where green hills are mingled with the sandy grounds, the people are more happy, and consequently of better dispositions. They are a different race from the Moors of the plains, and are generally thin, light, active, and of a fair complexion: the inhabitants of the towns and plains are fatter, heavier, and more copper-coloured. Few of the ancient Arabian race seem now to remain unmixed in Africa; but there are different tribes of mountaineers between Morocco and Algiers, and behind the Algerine territories, who are a proud though a pastoral people, more elegant in their manners, and more strict in their morals than the Moors.—They are termed Brebers, whence comes Berberia, the ancient name of Barbary. These seem to be the oldest inhabitants of the country, and to have been less mingled with foreigners. They resemble the Mauritians of the Romans, and some of them are still said to denominate Europeans or strangers by a name that sounds like Roumi. But as this country has been so often colonized from Europe and Asia, it is now impossible to distinguish the indigenous race from the different exotics, to determine whether the negro, woolly-headed or long-haired, be the native inhabitant of Barbary: neither is the lapse of time sufficient to show whether the soil and climate are able to reduce the present varieties again to the negro standard. This, however, is certain, that in Barbary the supposed inferiority of the negro to the white is imperceptible: nay, the contrary often appears; for many of the best officers, farmers, and artificers in that country, have been of the sable hue. The general African character, comprehending a variety of tempers and powers of mind, predominates in all the different colours.' P. 26.

In p. 47 the author errs when he supposes that the Arabian women 'stain the edges of their eye-lids black with henna.' The edges of the eye-lids are stained with a preparation of antimony and lamp-black, while the henna gives a carmine tint, and is applied to the joints of the fingers, the palms of the hands, and soles of the feet. There is certainly an equal error in p. 79, where the writer gravely informs us that Ptolemy mentions Guinea: we cannot find even a similarity of name in Ptolemy. But the bare enumeration of other mistakes would draw us from our purpose; nor will the importance of the work authorise such laborious discussion.



\* At a period comparatively modern, the coasts of Nigritia or Guinea were explored by the Portuguese, who occupied the greater part of a century in coasting timidly from promontory to promontory, and from bay to bay. Giles Nunez, in 1415, was the first who passed Cape Bojador, and it was 1497 before Vasco de Gama doubled the Cape of Good Hope. The priority of discovery is, however, disputed by the French, who pretend that the merchants of Dieppe visited these coasts so early as the year 1346. Two of their authors, Villault and Robbé, detail, at some length, the origin and progress of the French settlements at Elmina, Sestro Paris, Cabomonte, and Sierra Leona; and, like other historians of unknown or fabulous periods, endeavour to supply the deficiency of historical evidence by circumstantial minuteness of narration. The authorities by which these claims have been supported are so nugatory as to be almost unworthy of attention. During the civil wars, say these authors, which occurred in the reign of Charles VI., it is true that these African settlements were entirely abandoned; but then there are various bays and towns on the Gold coast, which still retain their original French appellations, as Rio Fresco, or the Bay of France; Petit Dieppe, or Rio Corso; and Sestro Paris, or Grand Sestro,—on the Grain Coast. Besides, a certain bastion at Fort Elmira, after various revolutions, was denominated the French Bastion, and with good reason, since it plainly had a mutilated inscription, in which the cyphers 13 were very legible, which must have signified 1383. But this ingenious process of antiquarian reasoning is entirely confuted by the obstinate silence of both the French and Portuguese historians, who would not have omitted so remarkable an event. The voyages of the merchants of Dieppe to Africa must therefore be consigned to oblivion, with the voyages of the Venetian discoverers of America, lately preserved in St. Mark's Library at Venice, or in Terra Incognita.

\* In all those regions, inhabited by nations who are rather in a state of rude simplicity than barbarism, priority of discovery is understood, by the more refined and civilised nations, to confer not only a territorial supremacy, but a right of a much more comprehensive kind, which extends to the persons, as well as the property, of the original possessors or inhabitants. The logic of the Portuguese was equally laconic and satisfactory. A subject of the crown of Portugal was the first Christian who entered these infidel countries, therefore these infidel countries belong to Portugal. In addition to this valid and conclusive argument, they urge another of a no less equivocal kind; the papal grant to the crown of Portugal, of all lands in Africa, discovered or to be discovered; which belonged, no doubt, to his holiness, as God's viceregent. But the Portuguese have not been the only Europeans who have exhibited towards the infidels of Africa such notable examples of Christian justice. In the year 1672, Charles II. was graciously pleased to give and to grant unto the Royal African Company of England, "all and singular the lands, countries, havens, roads, rivers, and other places in Africa, from Sallee in South Barbary, to the Cape of Good Hope, for and during the term of 1000 years, with the sole, entire, and only trade and traffic, into and from the said countries and places." It is impossible to conceive any thing more foolishly ridiculous, or more wickedly

unjust, than those transactions, the memory of which will always remain to brand with barbarism the civilization of those latter days of reason, as they have been proudly denominated. The relation of rude nations to those which are civilized has been compared to that which subsist between children and parents. In virtue of this relation, a claim to the exercise of a species of authority over uncivilized tribes, has been asserted by their more refined neighbours. If the parallel be of any importance, this authority ought to be mild and humane, as that of a father over his children. But this paternal jurisdiction, as it has always been exercised, resembles the humanity of those Chinese parents who expose their helpless offspring to be devoured by the swine. Instead of converting to purposes of utility that admiration and unbounded curiosity which European refinement excited in their simple minds; instead of availing themselves of that propensity to imitation which rude tribes exhibit, for introducing the arts, sciences, and legitimate commerce, their desire of improvement has been tantalized by attractive trifles, their ferocity has been exasperated by the introduction of spirituous liquors, their barbarity has been supplied with new incentives by the traffic in slaves, and enabled to act with greater energy by the supply of gun-powder. If the natives of those countries, where European factories or temporary settlements have been formed, have not been universally reduced to subjection, the amelioration of their manners and civil institutions has seldom been an object of attention. The process by which Europeans acquired their influence and established their commercial settlements among the inhabitants of Nigritia and Guinea is well described by Alkeny, the chief of Ardra, in the early part of this century, in a speech which he made to the Dutch factors, who importuned him to allow them to build a house of stone: "You will," said this sagacious prince, "perhaps at first build only a large strong stone house; but, at another time, you will desire to inclose it with a strong stone wall; afterwards, you will strengthen it with some great guns; and thus, at last, you will render it so strong, that, with all my might, I shall not be able to remove you; as you have done at Mina, and other parts of the Gold Coast, where your nation has gradually subdued whole nations, and made their kings tributaries and slaves. Therefore remain where you are, and be satisfied:—You shall never have any other house or building, in my territories, to carry on your trade, but such as shall be erected by my own people, of clay, as we usually build at Ardra, and that you shall hold and hire as tenants usually do." P. 87.

The author's observations on the negro character are truly superficial, as he may himself be convinced if he will inspect the miscellanies translated by Mr. Tooke from the foreign journals: he will there see anatomical demonstration that the corporeal frame of the negroes is as inferior as their mental energy to that of other nations. It is ridiculous to talk of the want of civilisation among a people not to be supposed to have been created yesterday, but who had equal if not superior means of civilisation to those possessed by other races of mankind. In

vain would hypocrisy endeavour, with its usual inconsistency, to free the blacks and to enslave the whites. The French colonies present a deplorable proof that the destruction of the European settlers would be the infallible and immediate consequence of the emancipation of the negroes. We lament that such is the character of human affairs, which are in themselves intermingled with much evil, the detection of which constitutes all the wisdom of experience, while imaginary good is the ignis fatuus of well-meaning simplicity. We cannot, in plain truth, conceive the smallest advantage that would arise to the negroes from being put to a slow and tormenting death in their country instead of being set to hard labour in the West Indies. With regard to the colonies, were the negroes declared free, it would be easy to predict that in five years fertile and flourishing islands would rival the wilds of Africa. In justice, however, we admit the following observations.

‘ Though those who are immediately concerned in the slave-trade say, “ It is very good for black man to love white man, and not hurt but make trade with him, because white man’s ships bring all the good things and strong liquors into black man’s country ;” yet the most discerning scruple not to declare, that wherever white man comes, there comes a sword, a gun-powder, and ball. They are desirous of educating their children in white man’s fashion, that he may read book and learn to be rogue, so well as white man ; for, say they, if white man not read, he be no better rogue than black man. Thus it appears that all intercourse with the negroes, as it has been carried on upon commercial principles, has tended uniformly to the debasement of their understandings, and the degradation of their moral natures ; every kind of connexion has been fatal, like the touch of the putrid side of the gigantic devil, in which the negroes of Antio, on the Gold Coast, believe. This circumstance has induced some of the friends of humanity, who have interested themselves in the fate of the African nations, to regard with extreme suspicion the introduction of every species of commercial speculation into those systems of colonization which have been founded upon principles of humanity. But surely every method, by which the curiosity of the savage may be roused, and his industry excited, without calling his malevolent passions into exertion, must ultimately tend to the amelioration of his social state. Agriculture is the principle of vitality in a colony, but the production of the raw materials of manufacture, or the acquisition of the materials of exchange and barter, constitutes its credit, and creates its influence as a province or a nation.’ P. 104.

We must not forget to observe that the authorities are adduced at the end of each chapter ; but we wish the author had put their names under the text.

One mark of the indigestion of the work is the disproportionate length of the chapters, the nine [*eight*] first being very brief, while the others are of inordinate length.



In the following passage our anonymous author gives some account of Wadstrom, the man of benevolent enthusiasm.

“Those who condemn, with the greatest bitterness, the political opinions of Wadstrom, must, in their hearts, venerate the active benevolence of his character. His errors were, the diseases of too tender a sensibility, the excessive confidence of too liberal a spirit, the unbounded benevolence of too warm a heart. His heart seemed more enlarged than his understanding, his feelings were always in the right, though his judgment was often in the wrong. His philanthropic schemes were generally romantic, and often delusive; his sanguine expectations and simplicity of heart often made him the dupe of his own credulity. It is now the fashion to decry, with every term of virulence, and in one indiscriminate mass, all those who approve, or have approved, of the French revolution. Yet, surely, there were many persons of the purest benevolence, of the most humane and upright views, persons whose souls were sickened by contemplating, with vain regret, the miseries and wretchedness which they could not relieve, who beheld its commencement with supreme pleasure, its progress, at first, with anxiety and chagrin, and afterwards with deep detestation and abhorrence. It is equally injurious and unjust, to confound these humane and benevolent men, who credulously expected an equality of happiness, instead of an absurd equality of property, to be produced by the revolutionizing system, with those votaries of anarchy and confusion, whose rapacious hands and unfeeling hearts have marked the paths of revolution with murder and blood. With the former class few will scruple to rank the benevolent Wadstrom, though he seems to have retained, to the last, his ideas of the ultimate consequences of the French revolution with the same credulous simplicity which is said to have prompted him to seek for the New Jerusalem of Swedenborg amid the unexplored regions of Africa. His essay on colonization contains an immense collection of materials on that subject, with a particular reference to Africa, combined in no judicious or luminous order, but containing almost every observation, new or old, trite or original, which seemed to be intimately connected with the subject. Theoretical speculations, practical observations, original documents, and citations from authors, are immethodically produced, and lose much of their value from their inartificial arrangement. His style is loose, tedious, and full of repetition, his reflections are often original, but the relation of his ideas are seldom accurately defined. Yet Wadstrom, in contributing to the emancipation of the negroes, was likewise the benefactor of the Europeans; “for,” as Helen Maria Williams remarks in her *Eloge*, “the dignity of human nature, violated in the person of the slave, is avenged by the consequent depravity of his master. Even the softer sex, who seem born to soothe, with sympathizing tears, the miseries of humanity, in those regions where slavery prevails, display the monstrous contrast of weakness and ferocity, of voluptuous indolence, and active cruelty, of a frame enervated by the refinements of luxury, and a heart hardened by familiarity with crimes.” This account of Wadstrom may be properly closed with the following instance of his

active benevolence.—A son of the king of Mesurado had been basely decoyed from his father by an English vessel, and carried first to Sierra Leona, and afterwards to the West Indies. Upon being recognized by his countrymen and companions in slavery, he was purchased by a mulatto trader of Grenada, and brought to England, which was beginning to be agitated by the question concerning the abolition of the slave-trade. But, as this merely mercantile speculation disappointed the projector, he was taking measures to convey the unfortunate African prince back to the West Indies, when the design was discovered by Wadstrom, who redeemed him at his own cost. The young man was placed in an academy at Mitcham in Surry, to be instructed in the rudiments of Christianity, and such branches of education as he could comprehend, and was baptized December 25, 1788. He continued at Mitcham two years and an half, but died of a consumption in October 1790, about the age of 19 or 20 years. He was obedient and docile, though not endowed with extraordinary powers, fond of agriculture, and a moderate proficient in reading and writing. Though acquainted with European customs, he retained an invincible propensity for those simple manners to which he had been accustomed in his native country.' p. 125.

In p. 131 the author strangely supposes that the wide region of Meczara, described by Edrisi, is Muzouk, the capital of Fezzan. This is one instance among many of his deplorable want of geographical science.

The following remarks are strictly just:

' Political science is rather personal than abstract, and the instruction derived from historical examples and political documents is more apparent than real. Political bodies, like chymical compositions, change their nature essentially, with a trivial variation of their structure, or the arrangement of their component parts. Analogical reasoning is always apt to induce error; at the same time, it is the only species which the science of politics admits. Different situations, complicated precisely in the same manner, never occur; for the political agent always changes, though the circumstances be entirely similar. The degree of suspension, or acceleration, of the different wheels of the political machine, are seldom capable of being adjusted by definite rules.' p. 193.

We are informed in p. 210 of the discovery that a small quantity of camphor strewed on a burning coal immediately destroys every insect that comes within the reach of its effluvia.

The following instance of negro civilisation may excite a smile:

' Custom requires the rice to be cut 6 or 8 inches below the ear, 1, 2, or 3 stalks at a time, according as they grow within the grasp of the knife and the right thumb. These stalks are transferred leisurely into the right hand, till it is almost full, when they are tied like a nosegay and put into a basket. When Dr. Smeatman, who wished to save the straw for thatch, showed them the English mode

of reaping, they disregarded his information, and obliged him to compel them to adopt it. The doctor was informed by a chief, that such an innovation would have cost an African his life, as he would have been accused of designing to overturn the customs, and obliged to drink the red water, which seldom fails to find a culprit guilty.' P. 214.

We shall now pass to the account of the Foulahs as given in the eleventh chapter.

'The Foulahs are chiefly of a tawny complexion, between the jet black and the true olive, with a thin face, a Roman nose, small pleasing features, and long soft silky hair. Their complexion varies with the districts they inhabit, approaching yellow in the vicinity of the Moors, and among the negroes deepening into a muddy black, like that of the Mandingoes. They are very similar to the East-Indian lascars, and neither exhibit the jetty colour, the crisped hair, the flat noses, nor the thick lips, of the Mandingoes and Jallofs. By the negroes they are reckoned an intermediate race, who derive their clay-colour from the intermixture of Moorish blood; while they themselves regard the negroes as their inferiors, and class themselves among white nations. Their stature is of the middle size, their form graceful and manly, and their air peculiarly polished and insinuating; but they are neither so tall nor so robust as the other negroes. The women are handsome and well-shaped, the symmetry of their features regular, and their air delicate and sweet. They are passionately fond of dress, and as well acquainted with the management of the spleen and vapours as European ladies, when their husbands refuse to indulge them. In their ornaments they display considerable taste, which is as uncommon among rude nations as among those who are civilized. All rude tribes are extremely fond of ornaments, but are often fantastic and extravagant in their fashions and taste. The fashions of dress admit of little variety, as they are defined by the human form, which never varies, and adapted to the particular climate as modified by heat or cold, dryness and moisture; but the province of ornaments is the very reign of fancy, where fashion riots unbounded, and vanity racks invention. The ancient Virginians were not only accustomed to tattoo the figures of snakes and reptiles on their skins, but often appeared in full dress, with a dead rat hanging by its tail, which was inserted in the perforation of the ear, or with a living snake passed through the same aperture, flapping their faces, and twisting round their necks. From similar customs among the Africans, we may easily deduce the origin of the gorgons and furies of Grecian antiquity. As the Foulahs are extremely fond of music, and deem practical skill an accomplishment even in their chiefs, their national airs have a peculiar character, and are melodious, tender, and pleasing. Like the rest of the negro tribes, they have an excessive passion for dancing. Their natural disposition is gentle, and they are celebrated for the general exercise of hospitality; but, as they are, in many places, more rigid Mahometans than the Mandingoes, they are also more reserved to those whom their religion pronounces



infidels. Their intolerance, however, never extends to their own countrymen, who retain the ancient pagan religion, or intermingle its tenets with those of the Koran, which is a very common practice among the negro tribes. There are few instances of a Foulah insulting another, and none of their selling their countrymen for slaves. If a Foulah have the misfortune to be enslaved, all his clan or village unite to procure his ransom. This mild and peaceable character has obtained them such respect, that, in many of the Mandingo countries, it is reckoned infamous to injure a Foulah. It does not proceed from pusillanimity, for their courage has been often tried; and no nation in Africa display greater bravery, or manage their arms with more dexterity. They support the aged and the infirm of their own nation, and have often relieved the necessities of the Mandingoes. The affairs of government are conducted with moderation and equity, and the laws of Mahomet are reckoned sacred and decisive. The Arabic is studied as a learned language, and generally understood, but the Foulah language is peculiar to themselves. They seem to be the Leucæthiopes of Ptolemy and Pliny; the white Ethiopians, or those of a whiter complexion than the majority. The position assigned them by Ptolemy accords with the present situation of the Foulahs, in the parallel of 9° N. bounded on the north by the mountains of Ryssadius or Kong, which separated the courses of the Stachir and Nia rivers, the Gambia and Rio Grande of the moderns. Pliny, who places them between the negroes and the Moors, seems to have alluded to the tribes settled on the Senegal.' P. 252.

When the author infers (p. 257) that a large water 'across which the eye could not reach' is a river and not an inland sea, he certainly argues from a new and particular species of logic; and we doubt his information when he affirms (p. 267) that 'both French and Swedish mineralogists confound basalt with lava, though its origin be extremely different.' Had he put *some* instead of *both*, he would have been right.

'The information concerning the magnitude of the vessels by which the Niger is navigated in the vicinity of Tombuctoo and Houssa depends upon different authorities, and is as old as the beginning of the present century. De la Brue was informed by the Mandingo merchants at Galam, that some leagues from Tombuctoo the Niger was navigated by "masted barks;" and that this city was yearly visited by a large caravan of whites, armed with firelocks. From various testimonies, Dr. Laidley of Pisanja was induced to believe that ships of 100 tons burden frequented Houssa; and Mr. Park, before his departure from the Gambia, was informed by a priest who had visited Tombuctoo that the canoes upon the Niger were large, and not made of one tree, but of various planks united, and navigated by white people. Nothing will appear wonderful in this relation, when we consider, that not only Tombuctoo, but Gago, far to the eastward of that city, have at different times been subjugated by the arms of Marocco, and that these regions, as well as Zanfara and Melli, are frequently traversed by the caravans of Marocco, Tunis, and Tripoli.' P. 284.

The author informs us (p. 359) from Marmol, 'that the river Tombuctoo is termed Iza by the Tombuctans, Maye by the Tukorons or Tukorols, and Zimbale by another eastern nation.'

The following extract is from the curious chapter on Interior Africa:

\* On the south-east of Kaffaba, in the same parallel of latitude with the empire of Houssa, from which it is separated by a desert of ten days journey, lies the kingdom of Gago, famous for its traffic in gold, which formerly attracted the ambition of Marocco, the arms of which, under Muley Hamet, in 1590, were so successful, that an immense quantity of gold was conveyed across the desert by the victorious army. As no European has ever visited this country, no lucid account has ever been obtained, either of the topography and productions of the soil, or of the manners and habits of the inhabitants. From the relation of Leo, which has been cited, and that of the Moorish traders on the Gold Coast, we are only certain that immense quantities of gold are collected from the mountains, which either intersect the country, or form its southern boundary. On the south of Gago, or Gugoo, lies the powerful kingdom of Eyeo, or Haiho, the Oyeo and Okyou of Barbot; if it be not actually the same with Gago, as is, with much plausibility, conjectured by the ingenious Mr. Archibald Dalzel, in his *History of the Dahomy*. The aspirated Moorish G often assumes the sound of a hard H, as in the pronunciation of the English *Georgia*, which becomes Horké, or Horché, and the aspirated H, in conversational language, is frequently softened into the simple vocal sound of E, as the Greeks frequently softened the aspirate, or spiritus asper, into the simple E, or spiritus lenis. The Eyeos are a numerous warlike nation, and the only one over whom the fearless warriors of Dahomy do not claim the superiority. Their armies are composed of cavalry, and the prowess of the warrior, which among the Iroquois of North America is marked by the number of scalps, is displayed among the Eyeos by the number of indecent bloody trophies procured by the mutilation of the slain. A warrior is prohibited, on pain of death, from taking an enemy prisoner, before he has obtained a hundred of these trophies. A similar custom is practised by the Abyssinians and the Gallas, and, as appears from the history of David, formerly existed among the Jews. The following circumstance gives us a more formidable idea of the numbers than of the discipline of an Eyeo army. When their general takes the field, he spreads a buffalo-hide before the door of his tent, and pitching a spear in the ground at each side, causes the soldiers to march over it till a hole be worn through the hide, when he presumes his army is sufficiently numerous. The monarch of the Eyeos possesses absolute power, but is subject to a singular regulation. When his conduct is offensive to the mass of the people, a deputation is appointed to offer him a present of parrot eggs, and to represent, "that, as he must be fatigued with the burden of government, his subjects consider that it is now time for him to repose from his solicitude, and indulge in a little sleep." His majesty thanks his subjects for their attention to his ease, retires to his apartment, and directs his women to strangle him, which is imme-

diately performed, and his son succeeds upon the same terms as his father. In 1774, however, his Eyeo majesty peremptorily rejected the present of the parrot eggs, assuring the deputation, "that as yet he had no inclination to sleep, but resolved to watch for the good of his people." According to Diodorus, a similar practice prevailed at Meroë, where the priests were accustomed to notify to the king, by a similar message, that the Gods, whose will mortals could not resist, had devoted him to death by his own hand. This order had been implicitly obeyed for ages, when Ergamenes, whose mind had been imbued with the philosophy and literature of the Greeks, in the reign of the second Ptolemy, upon receiving the dreadful order, marched his army to Arata, the city of the priests, and of the golden temple, and utterly exterminated their race. The Eyeos seem long to have possessed the paramount authority over the regions which lie southward between them and the sea. Dahomy owns their power, and, in 1698, they seem to have possessed the sovereignty of Ardra, for they depopulated that kingdom at that period, on the appeal of the Ardranese to the king of Eyeo against the tyranny of their chief; and, in 1786, when the Dahomans commenced hostilities against this kingdom, they were prohibited by the Eyeos, who informed them that "Ardra was Eyeo's calabash, out of which no body should be permitted to eat but himself." The Eyeos never approached the sea, which is their national fetiche; that they are on pain of death prohibited to view.' p. 364.

The writer states (p. 367) that the kingdom of Dahomy, the Dauma of Leo, as has been long since conjectured, occurs in its true position in the maps of Sanuto and Mercator, but which, about the year 1700, disappeared from geography for a season.

'Between Dauma and Gago, the Lake Sigesmes, or Guarda, (which extends about 400 leagues from east to west, and 50 from north to south, which lies about 370 miles N. N. E. of Ardra, and is represented as the source of various large rivers, which descend into the Gulf of Guinea) is placed by Barbot and Snelgrave, who derived their authority from the native traders. It neither occurs in Edrisi nor Leo, though it is found in the maps to Ruscelli's edition of Ptolemy, in 1561.' p. 368.

This is a curious confirmation of the opinion which we have hazarded, that there is in northern Africa a large inland lake or sea resembling the Sea of Baikal in Tartary.

Our author ought not to have praised (p. 403) Benjamin of Tudela. So gross are his errors, and so extravagant his exaggerations, that it is now a general opinion among the learned that Benjamin never left his native region. Having given an ample account of Mr. Browne's Travels we should not have mentioned our author's abstract of them but upon two accounts: 1. This anonymous writer receives Mr. Browne's information concerning Bruce's real presence in Abyssinia in its proper acceptation, as lending an authenticity to Bruce's account, while a hasty and



wrong-headed writer has published a pamphlet on the supposition that Browne's testimony went to invalidate that of Bruce. 2. The following error is too gross to pass without notice:

'On the arrival of Mr. Browne at Cairo, he determined to return through Syria to Europe, and dispatched a considerable part of his baggage to Alexandria, where it fell into the hands of Bonaparte, and was inconsiderately abandoned by the traveller, who proceeded with some precipitation to Jaffa in a coasting vessel, and, after traversing Syria and Anatolia, reached Constantinople, and returned by Wallachia and Germany to England, where he arrived Sept. 16, 1798, after an absence of almost seven years.' P. 436.

A stranger misrepresentation cannot exist. Mr. Browne, as we are credibly informed, when he left Egypt to investigate Syria, ordered two large boxes full of ancient and natural curiosities, manuscripts, &c. to be conveyed to Alexandria, that they might be conveyed with the first vessel to England. Unfortunately no such ship arrived or sailed before Buonaparte's armament reached the Egyptian shore. We shall make no further comment, as, from the general tenor of the book, we believe that this seeming addition of insult to misfortune is the result of mere oversight.

ART. VII.—*Sermons by John Mackenzie, D.D. Minister of Portpatrick. 8vo. 6s. Boards. Robinsons. 1800.*

THESE are not to be ranked in the common class of discourses which are daily issuing from the press, and forgotten as soon as read. They are elegant moral essays, written in an uniform plan to show the contrary effects of virtue and vice, how they are blended together in the present system of things, and what are the assurances from the Scriptures that the former will eventually prove victorious over the latter, notwithstanding the insinuations of false philosophy; and that a kingdom of righteousness, in which no traces of moral turpitude remain, will be ultimately established. The world is fairly represented as a theatre, on which the two principles of good and evil are contending, and have been contending for ages, for the superiority. The natural effects of vice are disorder and destruction; those of virtue—creation, regularity, embellishment. The havoc made by the French revolution is lamented by this very judicious writer; but he traces it to its true cause, not to the aim of the multitude at the subversion of the rich and great, but to the corruption of the rich and great themselves, who taught the lower classes, by their example and maxims, to throw off the principles of religion and morality; in consequence of which, when the

whole mass was thus sufficiently tainted, the mischief rebounded on its contrivers, and the rich and great fell victims to their own impiety, debauchery, and profligacy. The same system prevails too much in other countries.

‘The multitude’ (as this writer properly observes) ‘cannot always be restrained, even by the best regulations, administered in the best manner. But when the rich, who are their natural governors, to whom they look up for direction and example, do not their duty, what is to be expected? When they, who should protect, oppress or neglect; when they, who should restrain injury, commit or overlook it; when they, who seem the most obliged to God, forget or renounce God;—when the enlightened and elevated part of the society are the first to throw from them all restraints, human and divine, and to ridicule and condemn all distinctions between good and evil;—when, in short, they, who are most interested to do right, themselves do wrong, and inculcate the doing of wrong:—Are they surprised, when they see the multitude follow them? Are they surprised, when they teach the people that their interests are different, that the people should believe them?—When they inculcate upon the people that they are a different species, that they should find themselves treated as such?—When they set examples of licentiousness, that the multitude should be licentious?—or, when they oppress and trample them under their feet, that they should become furious?’ P. 10.

This is of serious concern to the rich and great. The times call aloud upon them to be attentive to their moral conduct, to impress their minds with a due sense of the overruling government of God, to repress as much as possible all that levity and dissipation to which wealth and idleness have been in all ages so prone, and to maintain a happy connexion between themselves and the classes beneath them by acts of beneficence, by examples of virtue, and rectitude of mind, instead of a blind and perpetual devotion to the idol of fashion.

In the two first sermons the qualities of vice and virtue are considered generally. The four next investigate the effects of vice in particular, as criminal pleasures, pride, theft, and slander. The moral government of God is pointed out with great strength and perspicuity, in the three remaining discourses, ‘on the Idolatry of the Hebrews’—‘the Return of the Jews from Babylon’—‘and the History and Character of Revealed Religion.’

In the first discourse the malignant quality of vice is shown from the activity of its poison, the remorse which it occasions, its remote consequences, the necessity of laws to counteract its effects among mankind, and the survey of it in revelation, which confirms every thing that reason and experience may independently have taught us upon this subject. After expatiating with great energy on these topics, the whole is summed up in an animating conclusion, from which our limits permit us to give only a small extract.

'Vice is a disease itself, a virulent disease, which ferments and poisons the whole subject, while a single particle remains for it to act upon.—And it exhibits the same process, and repeats it without end, in nations as in individuals. Here, indeed, the law is, if possible, more manifest, for the effects are accumulated. Individuals may afford exceptions, but among nations there can be none. A celebrated writer, who deals largely in general maxims, observes, "that virtue is the principle of a republic." This seems to imply, that other governments may be maintained without it. There is a deficiency here (where we would not expect it) of generalising. The maxim in this limited sense, though it may be, as I dare to say it often has been, consolatory to statesmen, is mischievous and false. Virtue is equally the principle of every government. Remove this, and the fabric drops. Introduce vice, and the nation is at an end. To this rule there is not a single exception in history. Vice acts uniformly; and, if it be not interrupted or repelled, gives always the same results. From the simplest beginnings it produces invariably the most extensive miseries. This is its native character in every possible situation. It resembles strongly that infernal substance which has so often been made its instrument. Lodge but a few particles, put them in motion, give them but life, and they will expand themselves until they fill the globe. The most solid empires have been shaken by it successively, and exploded from their foundations, till not a trace of them remained.' P. 54.

With the malignity of vice may be fairly contrasted the beneficial quality of virtue, possessing a value beyond our most extensive conceptions; as is sufficiently demonstrated by the wonderful effects it produces on the mind. Its operation, like that of vice, consists in transforming the man from his anterior state: but it communicates to him, by the transformation, a dignified character, infinitely above any thing he could otherwise have possessed. It dispenses in every situation immediate happiness to the mind; but its influence reaches far beyond its actual possessor, and produces the most amazing changes on the earth, and among the great societies on its bosom. Having painted the effects of virtue in her true glowing colours, the preacher, animated by his subject, exhorts, with real sensibility, his hearers to participate in his feelings, and to become enamoured of that quality whose nature it is, in this manner, to harmonise the human frame, and make it susceptible of every rational enjoyment.

In the discourse on criminal pleasures, sensuality is particularly considered; and here the libertine, the seducer of the unsuspecting virgin, is held up to deserved contempt; the married state is truly described as that of the greatest happiness and honour, and most excellent advice is given to those whose circumstances do not permit them to enter into it.

'There are two systems with respect to this affection which offer themselves to our consideration—the libertine system and the system of the married life. The effects of the former we have described. It



presents us with all the melancholy effects of vitiated passion. If our argument upon it has been just, it is evident that it goes directly in opposition to the happiness of the species, and to the great object of the Creator. The individual it corrupts, the society it disorders. It ruins the affections and destroys the tenderest connections of the species. It is a system selfish and mischievous. Like all other selfish systems, too, it defeats itself. Instead of multiplying our enjoyments, it contracts them; instead of expanding the mind, it renders it illiberal; and destroys all the nobler affections of the soul, by debasing its regards, and teaching it to confine all its views to one unprofitable gratification.

‘The system of the married life is, in all respects, different. The obvious effect of it is to multiply our enjoyments, by carrying us beyond ourselves, and giving us the tenderest interest in others. The gratification of the passion is but the opening of the scene. The tenderest relations are created, the most delightful connections of life arise around us. We acquire the fidelity of friendship, and the delights of children. These are by far the purest pleasures of our state. They teach us the value of our nature, and connect us strongly with our kind. They give us an interest in the world, and make us enter intimately into the society of our species. Exhausted with our exertions, and satiated as we would be with our own experience, we resume our lives, and renew our pursuits in our children. These give us an interest in life to the last. In these we feel a concern superior to any that we feel for ourselves. They present an important object to our mind, which furnishes the most delightful employment of our lives; redoubles the enjoyments, and enables us to bear the difficulties of our state with cheerfulness and perseverance.’ p. 139.

The discourse on pride is introduced by a short view of the royal house of Babylon, and the just judgements of God on its proud and impious monarchs. The origin of pride is traced to its real cause, and is justly defined to be founded on weakness of intellect; for it leads a ‘man to contemplate his own actions and sentiments, whatever they are, with self-consequence. A great mind never reflects upon its own merits—a proud or vain one never reflects upon any thing else.’ The absurdity of this passion is placed in strong colours: It is an enemy to the religious spirit—is inconsistent with the terms upon which we ought to live with one another—it leads us to neglect, vitiate, and finally to ruin ourselves. This view of the passion of pride gives the preacher scope for much animated exhortation, which he concludes with applying the case of Belshazzar to his audience. ‘He would not be warned by the fate of others—he was destroyed in the moment of security—the stroke fell in the very act of iniquity, and overwhelmed him. Ah, poor humanity! running for ever the same round, and for ever repeating or exhibiting in vain the same lessons and examples.’

The vice of theft might, at first sight, appear a subject too low to be discussed before those persons for whose use these dis-

courses are intended; yet the preacher corrects such prejudices, and shows that the extensive and baneful effects of this vice reach even to monarchies; and that ministers of state, and those who are in public employments, require frequent admonitions on the subject of this contemptible vice.—The evils of speech are an equally copious subject, and the best directions are given on the conduct of the tongue, which is shown to produce, too frequently, fruits appropriate to vice, malignity, and folly.

From the effects of virtue and vice on the human mind in general, we are brought to the consideration of the effects of the latter on a particular nation; and the idolatry of the Jews affords ample subject for our admiration of the preacher's animadversions. The causes of it are elucidated; the natural proneness of men to vindicate that which is established, when it suits their own interests and views to combine the absurdity of the grossest superstition with the purity of the divine institution. We would seriously call the attention of infidelity to the conclusion of this discourse.

‘ There is nothing which infidels wish more to deny than the importance of revelation. They insist that it makes no discoveries, and that we learn nothing from it but what we might know without it. Nothing can better enable us to form a judgement upon this point than the attentive consideration of the great doctrine which we have now treated. The importance of revelation appears from the importance of the single discovery, or, if they will, promulgation of the divine unity. This principle, whether we consider it as it relates to truth or as it relates to virtue, is of the first magnitude. Considered as it relates to truth, it is worth all the rest of human science put together. It discovers the first object of all science, the true system of the universe.—It is of equal importance with respect to virtue. Exhibiting the vast world of intelligence as one universal family, it manifests at once the duties which we owe to our common parent, and to one another. It represents the immense system as arising from beneficence, and, from the same cause, as deriving permanence and stability. From this luminous principle we discover both the beginning and the end of things; and conclude, with security, that the same native beneficence which produced, will continue our existence to us. This is the very science which we wanted to know, and which it imports us to know. Knowing this, we know what we are doing, and learn at once the object and the duties of our existence.—Nor is the danger so great as formerly, that we lose sight of this principle. We have at last discovered and supplied the great desiderata of the ancient world,—fixed records, stated times of worship, and a set of men set apart from the world, and distributed through the society to inculcate duty and to remind mankind continually of religious truth.—Let us then be careful to second their endeavours. Remembering that the very first principle of all valuable knowledge is, “Thou shalt have no other gods before me,” let us meditate frequently upon this luminous and great doctrine. Let us conceive its importance by viewing its various consequences, and the magnificent

and stupendous system which arises from it.—Finally, let us study to convert it into an active principle. Viewing him as the supreme good, let us aspire to be united with him. Let us love him with our whole hearts, and give him our best affections. Contemplating his universal family, let us also learn to love one another. This is religion. On these hang the law and the prophets.' P. 330.

The return of the Jews from Babylon is aptly made the subject of the importance of that nation to the world; and the folly of the infidel is pointed out in presuming to despise the annals of a people the most remarkable on the face of the earth, because it is not peculiarly distinguished by battles and conquests; because its effects on mankind do not obtrude themselves like those of blood-stained conquerors; and because it is reserved for purposes of importance, the wisdom of which the infidel is too blind to be able to discern. In every period this nation has been destined to confirm the truth of the unity of God, and to publish his supreme government to the nations around it. The history and character of revealed religion rivet, we might say, these great truths in the heart; but whether the preacher be right in his expectation of a total decline of religion, and the destruction of the world by fire, we must leave to futurity to disclose. His remarks on its present state, and the great events which now force themselves, not only on the attention of every serious Christian, but also on the profligate, the dissipated, and the vicious, are worthy of the reverend author; and the conclusion of the whole affords that consolation which, in every period of this transitory state, cannot be too frequently impressed on our minds.

'Amidst these desolating, dreadful scenes, we behold the quality of virtue operating, and good men safe. We observe her happy influences, and the Almighty Being, through all the clouds and confusions which may be raised by vice, bringing order forth, and regarding his great moral family with complacency. The waters may overwhelm, or the flames inwrap the worlds, (these shall do their work) but, under the moral government of God, good men are protected. The ravages of vice and explosions of the elements, (which are very probably only its natural consequences) are but temporary. These tend, though with dreadful rapidity, to destruction. But virtue and her effects remain. The present earth, the theatre of so many crimes, shall no doubt be removed. The globe, with all the pollutions which adhere to it, like the flash of a meteor, shall explode and disappear. The heavens and earth that now are shall pass away, and no place be found for them. But there shall be a new earth, new heavens, and a new order of things, into which vice, with the disorders which she produces, shall not be admitted, "There is a river whose streams make glad the city of God. God is in the midst of her, and she shall not be moved."—Let us then, Christians, lift our heads, and look upwards. Amidst the signals which are hung from on high, and which seem to be approaching still nearer to us, let us contemplate the close of the present worlds, and the commencement of



the eternal kingdom. Let us connect the present with the future scenes; and see virtue still improving, and, as she improves, advancing. Let us, with the faith which religion gives, look forward to that state which shall succeed to the disorders of the present:—when our nature shall be changed; when new and higher objects shall take place of those about which we are now employed; when we shall receive spiritual bodies; “when,” to use the expressive language of the Scriptures, “this corruptible shall be clothed with incorruption, this mortal shall put on immortality;” when the children of the resurrection shall come forth, and we shall become citizens of an eternal world.—Thus let us live, thus think, and thus improve; advancing still, with humble diffidence, towards the perfection of our moral nature; and, with this view, remembering our divine master, studying his wise precepts, contemplating his important life, and continuing to “show forth his death until he come again.” P. 394.

From the copious extracts we have selected from this single volume, our readers may form their own judgement on the style and language of the writer. Scotticisms occur frequently, which in the next edition, for we cannot doubt of its attaining this distinction, we hope to see corrected. The diction is in general abrupt, and this leads at times to the appearance of affectation; but the elevation of sentiment, the justness of reasoning, and the strength of piety, which prevail through the whole of these compositions, abundantly compensate for such slight and venial defects. They are too refined indeed for the lower classes, but for the higher they are formed, if any thing can be formed, for eminent usefulness. They who know religion only as a thing fit for their tradesmen and their servants may learn hence to correct such false and ill-founded ideas; they may acquire a more enlarged conception of their rank in this world, of the dangers of their situation, and their relation to the Creator and his creatures; and by this view of themselves they may at last be brought to the true knowledge of a crucified Saviour. It is in this knowledge that the rich and great are so deficient: and, as we have already observed that we view these discourses chiefly as elegant moral essays, we ought not, strictly speaking, to expect more from them than what they were intended to produce: they are not calculated to unfold the whole of the moral government of God—the introduction of sin by the transgression of our first parents—the destruction of it by the obedience of our Redeemer, even unto death, the death of the cross. This great scope of the baneful effects of vice and the beneficial results of virtue is, we hope, reserved by the author for another volume of sermons, with which he promises to favour the public in due time; and, if he there treat this great and sublime theme of Christianity in the masterly manner he has exhibited in the volume before us, his disquisitions will be eminently devout, evangelical, and salutary.

**ART. VIII.**—*Indian Antiquities: or, Dissertations relative to the ancient Geographical Divisions, the pure System of Primeval Theology, the grand Code of Civil Laws, the original Form of Government, the widely-extended Commerce, and the various and profound Literature, of Hindostan: compared throughout with the Religion, Laws, Government, and Literature, of Persia, Egypt, and Greece. The whole intended as introductory to, and illustrative of, the History of Hindostan, upon a comprehensive Scale. Vol. VII\*. and Final. 8vo. 9s. Boards. White. 1800.*

THE perseverance of Mr. Maurice, cherished by the zeal of his friends, and supported by public favour, which we nevertheless wish he had experienced in a larger proportion, has here brought him to the end of a work by which he will be distinguished, for what genius alone could suggest—an attempt at soaring on Icarian pinions into ‘the azure depth’ of Eastern learning, unfledged by—*επειὰ ΠΙΤΕΡΟΕΝΤΑ*—Eastern language. In making this observation, however, we mean not to apply the observation of Askham, that ‘even as a hawke fleeth not hie with one wing, so a man reacheth not to excellency with one tongue;’—for Mr. Maurice has many:—yet, unacquainted with the tongues of the East, it has often raised our astonishment how, without what, *à priori*, might have been deemed essential to such an enterprise, any person could have collected such copious and correlative materials as these seven volumes contain.

For the desultory nature of the work at large a fair apology may be made from the circumstances in which it has been written; for, however symmetrical might have been its original plan, it was scarcely possible that much incidental and important matter should not abruptly have occurred to the writer while persevering on the different volumes in succession. Hence, in adverting to, or resuming, topics before discussed, repetitions and digressions would at times be inevitable; and, if these, for the sake of rigid precision, had been excluded, many of the best parts would have found no place in the work. That somewhat more of exactitude might have been looked for, and some favourite dogmata been less frequently advanced, we cannot, without too much partiality, but admit; yet, thus much we will venture to assert, that whatever may be the instruction and amusement amassed in the foregoing volumes, this last will be found to exceed any one of them, and justly crowns the whole work.

The seventh volume of *Indian Antiquities* opens—after a pre-fatory dedication to Thomas Plumer and Robert Dallas, esquires, and an advertisement explanatory of the plates—with a *Dissertation on the Quantity of Bullion and Coined Money in the Ancient World*;

\* See our XXIst Vol. New Arr. p. 423.

comprising a short History of the Gold and Silver Mines of Asia, and a survey of the immense Treasures possessed by the ancient Sovereigns of India. Commencing this disquisition with inquiries concerning HAVILAH, the land of Gold mentioned by Moses, Mr. Maurice is led to consider the ancient mines of Arabia and Ethiopia; the bullion amassed by the ancient sovereigns of Egypt; the golden *Sofola*, whence the Tyrians and Solomon drew their treasures; as, also, the mines of Spain (not improperly styled the Peru and Potosi of ancient days) whence abundance of wealth was added to Tyre; and, after citing, with less critical exactness than might be wished, the celebrated picture of traffic from Ezekiel, which so happily exhibits the means of Tyrian magnificence, he proceeds to inquire, whence the Assyrians or Babylonians derived the wealth they possessed, and of which the splendor of the temples consecrated to Belus and the Dea Lyria displayed such unrivalled examples? Brief strictures on the coined money and Darics struck at Babylon are annexed, the latter of which he considers as coins of Cræsus re-stamped with the impress of Darius—an hypothesis founded on conjecture alone. Nor is Mr. Maurice, we conceive, on firmer ground, when he speaks of the *oldest* COIN we any where read of, as mentioned in Gen. xxiii. 16, which, he makes no scruple to assert, exhibits direct evidence against those who date the first coinage of money so low as the time of Cræsus or Darius; because it is there expressly said that *Abraham weighed to Ephron four hundred shekels of silver, current money with the merchant*; for the very circumstance of *weighing* (whence, in the original, the term שֶׁקֶל *shekel*, which signifies a *weight*, is derived) evinces the money not to have been taken in *tale*, as coined money is, the discriminating impress of which precluding all reference to the balance.—Observing that, after Cyrus had acquired the sovereignty of Asia, the current of wealth was transferred from Babylon to Susa, our author takes a view of the immense treasure in bullion and specie possessed by the ancient Persians, as proceeding from the mines of Carmania, Lydia, and Thrace, together with the vast internal commerce carried on by an intercourse with India; all which, however, became a booty to Alexander on his conquests, and the generals by whom he was followed. An insight is next presented of the silver mines of Attica, and the riches repositied in the Grecian temples, which are described as the banks of Greece, and their priests as its bankers. A survey ensues of the wealth of ancient India, the central deposit for ages of the bullion of both the east and the west, which is represented as melted down into statues of the various Indian divinities, and utensils to adorn their temples. Of the treasures under this description, found by Mahmud of Gazna, and other invaders of Hindustan, an account is transiently given; whence the author reverts to the wealth acquired by Alexander, and dispersed by his successors



the Ptolemies of Egypt, the Seleucidæ of Syria, and the sovereigns of Macedonia. The riches of Asia centering finally amongst the Romans, they, by their prodigality, dissipated a considerable part of it; though a still greater fell to the Goths, Vandals, and other barbarians, by whom Rome was plundered; but, in the judgement of the author, the far largest proportion was, during the times of trouble, again buried in the earth.

The second dissertation, treating on the literature of the ancient Indians, begins with a general account of the Sanscreeet language, which is followed by an investigation of the sciences of the Brahmips not before discussed; viz. astronomy, geometry, medicine, chemistry, hydraulics, pneumatics, electricity, magnetism, painting, sculpture, architecture, engraving on gems, with the various arts of jewelry. These two chapters abound with a great variety of curious and instructive particulars, from which the most advantageous extracts might be taken: we will cite one as a specimen, which respects the mode of painting the Indian cottons.

‘ M. Sonnerat, after confirming what has been just observed concerning the brilliancy of the colours being heightened by some previous preparation, and the quality of the water in which the linen is whitened, adds, “ When the outline is drawn, the linen receives the first washing; an ordinary workman then extends it on the ground, and, sitting down, puts on the principal colour. After a second washing, a more skilful artist extends the cloth on a small narrow table, and marks the shades. Their pencils are made of a piece of BAMBOO, pointed and split; an inch above the point is a cushion of wool, to retain the colours, which the artist presses to make the liquid descend the length of the reed.” In the dyeing of cottons of different colours, an art practised by ancient as well as modern Indians, a still greater proficiency in chemistry was necessary to fix the various tints. In painting these cloths they undoubtedly pursued a process somewhat similar to the Egyptians, so minutely described by Pliny: after having drawn the outline of their design upon the piece of linen, they filled each compartment of it with different sorts of gums, proper to absorb the various colours; so that none of them could be distinguished from the whiteness of the cloth: then they dipped it for a moment in a cauldron, full of boiling liquor prepared for that purpose, and drew it thence painted in all the colours they intended. And, what was very remarkable, the colours neither decayed by time nor moved in the washing, the caustic impregnating the liquor wherein it was dipped having, during the immersion, penetrated and fixed every colour intimately through the whole texture of the cloth. Thus was the variegated veil of Isis manufactured; thus were the linens that folded the Egyptian mummies stained; and thus only could the chintzes of India receive their beautiful and varied dyes. De Pauw asserts, that, with the Egyptians, only one dark dye was used; and, by the aid of acids and alkali, the cloth received three or four different tints. It was necessary, he adds, to

trace previously all the figures with a feather or a pencil, that the caustic and alkaline liquids might be distributed exactly on the places where they were intended to produce effect.

‘How very early the ancients were acquainted with the art of extracting colours from vegetables, and applied them in dyeing, may be learned from Genesis, where it is said, that, to distinguish the first-born child of Tamar, *the midwife tied a scarlet thread about its arm*\*. This, it will be observed, was in the eighteenth century before Christ; and in the time of Moses, two or three centuries after, we read in the following passage not only of the great progress of the ancients in the art of dyeing, but in several others intimately connected with the subject of these dissertations.

“And this is the offering which ye shall take of them; gold, and silver, and brass,

“And blue, and purple, and scarlet, and fine linen, and goats’ hair,

“And rams’ skins dyed red, and badgers’ skins, and shittim-wood,

“Oil for the light, spices for anointing oil and for sweet incense,

“Onyx-stones, and stones to be set in the ephod and in the breast-plate†.”

‘At the same time how very familiarly the ancients must have been acquainted with some chemical process for permanently fixing colours is evident from Arrian, who relates, that, amidst other spoil found at Susa by Alexander, were five thousand quintals of Hermione purple, which exceeded that of Tyre in beauty, and had been hoarded up there by the Persian sovereigns during the space of one hundred and ninety years, but the colour of which was as fresh and beautiful as if just come from the dyer.’ P. 721,

Were it not for extending the present article too far, we could with pleasure add the mode of fabricating this valuable vegetable, called by the Romans *gossypium*; but we proceed to the rest of the volume.

The concluding dissertation is divided into two chapters, under the general head of *the ancient Government and Jurisprudence of India*, and contains a variety of most interesting particulars; but for these we must refer to the work itself, which will amply repay a diligent perusal. We shall add but one other extract, which consists of the eighth chapter of the *Institutes of Menu*.

‘This long chapter discusses farther the important duties of the kingly office, and enters into various details concerning the private and criminal law of India.

‘As, in regulating the general concerns of the empire, he is to be assisted by a council of seven or eight ministers of the rajah tribe, so, while he presides in the courts of judicature, and is determining legal appeals, his judgement, in difficult cases, is to be directed by some

\* Genesis, xxv. 23.

† Exodus, xxv. 3—7.

aged Brahmin of great experience and erudition in that branch of science, assisted by three others, forming a select assembly, which is, in consequence, called by the revered name of *Brahma*—the court of *Brahma* with four faces. It is remarkable that, towards the commencement, Justice is allegorically represented as *Vrishā*, or a bull, and he who violates Justice as *Vrishata*, or the slayer of the bull; which, as these Institutes are said to be the oldest promulgation of law in the world, next to the *Mosaic*, may have given the idea of the symbolical bull to *Minos*, the *Cretan* legislator and supposed son of *Jove*; and possibly, as *sir William Jones* intimates, from *Menu*, son of *Brahma*, may be derived the very name of that famous lawgiver. At least it must be considered as a very singular circumstance of similitude, that of the Indian *Dharmarāja*, or king of justice, the symbol should also be a white bull; nor, in this retrospective view of the mythology of ancient kingdoms, will the resembling name of the Egyptian legislator *Mnevis*, and his companion *Apis*, be wholly forgotten. The decisions that now follow are vastly numerous and varied, and, if minutely detailed, would be very uninteresting to the greater part of my readers, because they have, in general, an immediate allusion to the local customs, and the peculiar manners, and superstitious prejudices, of India. The legal student, and persons resident in India, will probably not rest content with any analysis, much less with the subsequent one, of necessity very summary, but consult the book itself, which, by its republication in Europe, is now made sufficiently public.

‘The laws concerning debtor and creditor are first distinctly laid down, and the rate of interest, upon different kinds of property pledged, specified; that interest is always to be in proportion to the hazard run, and to increase or decrease, according to the high or inferior class of the person borrowing. One and a quarter in the hundred, per month, was the interest allowed by *Vasishta*, and is the standard regulation; but, in some very perilous cases, even five in the hundred, per month, is permitted. The common average interest of money at *Rome*, in its meridian glory, was twelve per cent. per annum, which does not very widely differ from the Indian.

‘In the next place, the characters of witnesses, proper to be admitted to give evidence, come under examination: that evidence must be solemnly given before some sacred image, a symbol of the divinity, whose presence in that image is supposed to strike into his soul a holy awe: the most dreadful denunciations are throughout uttered against those whose evidence is not founded in truth. The priest is permitted to swear by his sacred character alone; the soldier by his horse, his elephant, or his arms; the merchant by his gold or other articles of traffic; one of the servile, or fourth, class, by imprecating on his head, if he speak falsely, all possible crimes and their punishment. On great occasions criminals are to be tried by fire and by water; and of him whom that fire burns not, or who sinks not in that water, the veracity must be considered as perfect. A variety of very severe ordinances in the criminal jurisprudence of India has been already noticed; and some, still more sanguinary, may be found in the course of this chapter. In a country where agriculture and the preservation of kine are an important concern, the most rigid laws



concerning trespasses, the removal of land-marks, and the maiming of cattle, are indispensable, and they are here very strictly and copiously laid down. The various species of defamation and personal assault are then respectively considered; the first is punished by slitting the tongue, the latter according to the degree of injury received, but generally by maiming or amputating the limb that gave the offence, besides the payment of all expences attending the cure of the mutilated person. Theft is the next subject considered. The king himself is first cautioned, by dreadful menaces, not to set the example by plundering his subjects. The punishments principally ordained, in this case, are imprisonment, confinement in fetters, corporal punishment, and heavy fines at the discretion of the judge. For stealing men and women, however, the punishment is death. Death also with horrible tortures awaits the foul adulterer. In addition to the enormous inherent turpitude of the crime, a political reason is here alleged for the severity of the Indian code against this offence; it breaks down the eternal bulwark of the laws of Brahma, and causes a mixture of the classes of men. In this respect, resembling our own sacred Scriptures, it extends the guilt of adultery to mental inclination, to presents, and to licentious conversation with the wife of another.

‘The freight of goods, and the exact prices to be paid as toll at ferries and in the guarded passages of mountains, together with the due regulations for weights and measures, next occupy the attention of the Indian legislator; a vigorous commerce is recommended to be kept up, by the ruling sovereign, as the firm basis of national wealth and greatness: the horrid traffic in human flesh is sanctioned, and the everlasting servitude of the Sudra tribe is rivetted upon that unfortunate cast by the laws of destiny, since the Sudra was born a slave, and, when even emancipated by his indulgent master, a slave he must still continue: “for, of a state which is natural to him, by whom can he be divested?” Thus inconsistent, thus incongruous, is the Hindoo code, which, while it anathematizes thieves, permits the magistrate to share in the plunder, and dooms a considerable portion of the human race to insurmountable slavery, at the very moment that it strenuously inculcates the sublime dogma of the IMMORTALITY OF MAN.’ P. 871.

Whenever Mr. Maurice shall reprint these researches, we recommend a new arrangement of his materials, and a considerable compression of the whole.

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ART. IX.—*Poems, Epistolary, Lyric, and Elegiacal. In Three Parts. By the Rev. Thomas Maurice, A.M. Assistant Librarian of the British Museum. 8vo. 9s. Boards. Wright. 1800.*

MR. Maurice has long been distinguished in the literary world as an ardent votary of the Muses, and we have had frequent occasion to pay our tribute of applause to his cultivated

talents. The volume at present under our consideration contains a collection of occasional poems, which have been variously and widely diffused among the circle of his private friends, and occasionally communicated to the public in a more fugitive form. He tells us in his preface, that 'if the public should smile on this volume, a second, containing the author's dramatic productions, will appear in the course of the ensuing winter. They will be the final limit of his poetical excursions.'

Four of the poems now re-printed have already been subjected to our critical inspection; viz. The Ode to Mithra, parts I. and II. Elegy to the Memory of Sir William Jones; and The Crisis.

This volume, which is divided into three parts, consists, as may be naturally expected, of pieces of various degrees of merit; but genius and learning are visible in almost every page. Among the juvenile effusions which compose the first part, the Schoolboy and the Oxonian afford instances of an early display of talents highly honourable to the author. The following extract is from the latter of these *jeu-d'esprit*.

' Heard with less terror, now, the tolling bell  
Summons my footsteps to that awful dome,  
Whose gaudy windows, all superbly dight  
With various tints, and quaint historic lore,  
Tempt from devotion's page the roving eye.—  
Mysterious studies next my thoughts employ;  
Figures, and lines, with nicest art to range,  
Oblique, or square, and time, and mode, and space,  
Perplex my brains.—Now Logic, rugged maid,  
Opens her stores profound, the wavering mind  
To fix aright, and guide the eccentric thought:  
Sage doctrines, nathless, unrestrain'd I rove  
At large, and riot in successive rounds  
Of new delight: now up the silver stream  
To Medley's bowers, or Godstow's fam'd retreat,  
Straining each nerve, I urge the dancing skiff;  
Or, rushing headlong down the perilous steep,  
Rouse the sly reynard from his dark abode:  
Or, if inclement vapours load the sky,  
Tennis awhile the heavy hours beguiles;  
Or at the billiards' fatal board, I stake  
With anxious heart, the last sad remnant coin.

' Tutors may chide, and angry sires withhold  
The wonted largess, their united rage  
I wreck not; Ticking, gentlest maid, supports  
My sinking fame, and all my woes beguiles.  
O fairer far than all that Greece, or Rome,  
In vaunting strain, of nymph or goddess tell;  
To thee a thousand temples pierce the skies:

To thee a thousand altars ever smoke :  
 Great queen of Arts, without whose cheering ray,  
 Science would droop, and genius must expire.  
 Propitious power, my lyre shall still be strung  
 To sing thy praise, my pencil still prepar'd  
 To paint thy charms—and well they may, I ween,  
 “ For thine the pencil is, and thine the lyre.” P. 36.

In the Ode to the Moon we recognise the elegant simplicity of Moschus. As this poem is of a reasonable length for quotation, we shall take the liberty of exhibiting it.

‘ Cynthia, fair regent of yon azure space,  
 Seize thy bright reins, and chase the lingering gloom;  
 Darkling I haste to Stella’s lov’d embrace,  
 Whose lips are roses, and whose breath perfume.

‘ As through the boundless wilderness I rove,  
 Beneath this robe no murd’rous falchion gleams,  
 To stain with blood this unpolluted grove,  
 And blot the brightness of thy virgin beams !

‘ Ah no ! where dwells thy influence, mighty Love,  
 No savage thoughts, like these, the breast invade,  
 Thou canst to pity the wild Arab move,  
 And wrest from his fierce grasp the uplifted blade.

‘ This bosom beats not with impure alarms,  
 But burns with fires as bright, as chaste, as thine ;  
 I pant to fold her in my bridal arms,  
 Loose her light vest, and call perfection mine.’ P. 68.

Hinda, an Eastern Elegy, is a highly-finished composition ; the introduction is tenderly impressive.

‘ Led by the star of evening’s guiding fires,  
 That shone serene on Aden’s lofty spires,  
 Young Agib trod the solitary plain,  
 Where groves of spikenard greet his sense in vain :  
 In wealth o’er all the neighbouring swains supreme,  
 For manly beauty, ev’ry virgin’s theme ;  
 But no repose his anxious bosom found,  
 Where sorrow cherish’d an eternal wound.  
 The frequent sigh, wan look, and frantic start,  
 Spoke the despair that prey’d upon his heart.  
 The haunts of men no more his steps invite,  
 Nor India’s treasures give his soul delight.  
 In fields and deep’ning shades he sought relief,  
 And thus discharg’d the torrent of his grief.

“ Ye swains, that through the bow’rs of pleasure rove,  
 Ye nymphs, that range the myrtle glades of love,  
 Forgive a wretch, whose feet your bow’rs profane,  
 Where joy alone, and happy lovers reign :



But oh ! this breast incessant cares corrode,  
And urge my fainting steps to death's abode !  
Joyless to me the seasons roll away,  
—Exhausted nature hurries to decay ;  
Day's cheerful beams for me in vain return,  
For me the stars of heav'n neglected burn :  
In vain the flowers in wild luxuriance blow,  
In vain the fruits with purple radiance glow ;  
In vain the harvest groans, the vintage bleeds,  
Grief urges grief, and toil to toil succeeds :  
Since she whose presence made the world be gay,  
Whose charms gave lustre to the brightest day,  
Hinda, once fairest of the virgin train,  
Who haunt the forest, or who range the plain,  
Sleeps where the boughs of yon black cypress wave,  
And I am left to languish at her grave !

“ To that dear spot, when day's declining beam  
Darts from yon shining towers a farewell gleam,  
Constant as eve, my sorrows I renew,  
And mix my tears with the descending dew,  
The last sad debt to buried beauty pay,  
Kiss the cold shrine, and clasp the mould'ring clay.” p. 73.

The third part of this volume is principally occupied by two descriptive poems of considerable length ; the former of which paints the beauties of Netherby in Cumberland, the seat of sir James Graham, baronet ; the latter the classical scenery of Hagley.

‘ Among the juvenile productions in Part the First,’ says Mr. Maurice, ‘ the levity of some of the smaller pieces may possibly need, with the more rigid critic, some little apology.’ If this be true, we must candidly confess that we are not of the number of rigid critics ; for we find nothing in our opinion *contra bonos mores*, no trace of unwarrantable playfulness or illicit effusion. Most of them may be perused with pleasure, and all without detriment to the purity of moral feeling.

ART. X.—*Phytologia; or, the Philosophy of Agriculture and Gardening, &c.* (Continued from p. 63 of the present Volume.)

WE were greatly pleased with the ninth section of this very valuable work, on Seeds, Buds, and Bulbs. The various facts of vegetable propagation are explained with equal ingenuity and precision. We have met with but little of our author's peculiar doctrines, and that little hangs so loosely that it may be shaken off without any disadvantage. We have no objection to an analogy between vegetable and animal propagation, but it should be considered as analogy only, without attempting, in the lower

scale of a more imperfect organisation, to discover or prove a similarity of functions. Even in the analogy Dr. Darwin has very properly confined himself to the lower orders. The mysterious question, why the plumula ascends and the root descends? is thus attempted to be explained by our author, who leaves it almost as mysterious as before.

‘ Whence we may in some measure comprehend a difficult question; why the plume of a seed sowed upon or in the earth should ascend, and the root descend, which has been ascribed to a mysterious instinct; the plumula is stimulated by the air into action, and elongates itself where it is thus most excited; and the radicle is stimulated by moisture, and elongates itself thus, where it is most excited; whence one of them grows upwards in quest of its adapted object, and the other downward.’ P. 144.

If the sap be set in motion by the decomposition of the water, the plumula must ascend, for the sap must rise and expand the plant in that direction. The root, calculated to absorb water, will, for the same reason, descend, though not to so great an extent; for Virgil’s observation must not be considered as strictly philosophical:

‘ ——— Quantum vertice ad auras  
Ætherias, tantum radice in Tartara tendit.’

We cannot analyse these various facts, many of which are well known, but shall select a passage or two which we think peculiarly ingenious or interesting. In the following observations, which are strictly just, we see the importance of the pith, but we are not entitled to call it, on that account, the brain.

‘ The presence of the pith or medulla is of great importance to the growth of the new bud, as may be observed by gradually slicing a shoot of a horse-chesnut in autumn or in the early spring. The rudiments of the seven separate ribs of the late parent-leaf, and the central pith of the bud in its bosom, are seen to arise or terminate near the pith of the parent shoot, where the embryo plumula is probably secreted by a gland at the bottom of the parent leaf-stalk, finds there its first reception and nourishment, and is gradually protruded and elongated by the pith, which exists in its centre, as the bud proceeds, and thus constitutes the ascending caudex or uterus of the new bud; which is resembled by the wires of strawberries and other creeping vegetables; whereas the descending caudexes of the new buds which form the filaments of the bark of trees are secreted from the various parts of the old bark in their vicinity; all which probably occur at the same time by sympathy.

‘ The pith thus appears to be the first or most essential rudiment of the new plant, like the brain or spinal marrow, medulla oblongata, which is the first visible part of the figure I believe of every animal fetus, from the tadpole to mankind.

‘ In those plants which have hollow stems, this central cavity,

though not filled with the pith or medulla, appears to be lined with it; as in *picris* and *tragopogon*; in the former the stem is not only lined with the pith, but wherever a new bud is generated on the summit of the ascending stem, or in the bosom of a leaf, a membranous diaphragm divides the cavity, and is covered with this medullary substance, which division thus distinguishes one bud from another; and in slicing away the part of the stem of *tragopogon*, where the new lateral bud adheres, the medulla or pith in the centre of the bud is seen to commence near that membrane which lines the stem, and to pass through the circle of arterial, venal, and absorbent vessels, which constitute the ascending caudex, or uterus, of the new bud, while the descending caudex of it is secreted from the various parts of the older bark in its vicinity.

‘Something similar to this mode of the production of the buds of trees had not escaped the ingenious Mr. Bradley, who asserts, “that buds have their first rise in the pith; they are there framed, and furnished with every part of vegetation, and forced forwards to meet the air through the tender bark, and would drop on the ground, if they were not restrained by vessels, which serve as roots to nourish them; and thus as a seed takes root in the earth, a bud takes root in the tree; but with this difference, that the seed has lobes to supply it with nourishment, till it can select juices from the earth; but the bud has no occasion for lobes, because it takes root immediately in the body of the tree, where the proper juices are already prepared for it.” Discourses on Growth of Plants, 1727, p. 57.’ P. 153.

The following explanation, though it scarcely reaches far enough, since it is not easy to conceive why a more perfect process should not be rather the effect of luxuriant health and vigour than the less perfect one, is, however, valuable. The fact is certain, and every mean of weakening the vigour of a plant or seed inclines it to bear fruit. Keeping melon seeds in a warm place, even carrying them in the pocket, will exhaust the vegetable nutriment sufficiently in one twelvemonth, though it will require otherwise many years’ preservation in a common drawer to produce the same effect. Is it that nature, when debilitated, hastens to continue the species, like consumptive parents, whose progeny succeed with greater rapidity than those of healthy ones?

‘In the axilla of each leaf is generally produced about midsummer either a new leaf-bud or a flower-bud; if it be a leaf-bud, it becomes a branch the next year, producing many other leaves, and many other buds; if it be a flower-bud, the growth ceases, terminating in the seed. During the greater vigour of the plant the leaf-buds are solely or principally produced, as in young healthy trees; but when the vessels of the bark are become further elongated, as the plant grows taller, the nutritive juices are less copiously supplied, or the buds are become more mature, and the production of flower-buds succeeds, as in Mr. Walker’s experiments the sap of the birch-tree in the spring



was two or three weeks later in ascending to the top of a high tree than to the lower branches. Edinb. Transact. vol. i.

‘Hence it happens, that the grafts from strong seedling apple-trees do not bear fruit till they are twelve or twenty years old; while the grafts from old weak trees will bear copiously in two or three years, and hence very vigorous trees, as pears, produce fruit only at their extremities; but if you decorticate about an inch of a branch of a vigorous pear-tree, and thus weaken it, that branch will flower, and bear fruit at every bud like trees of less vigour.

‘It should be here observed, that the words strength and weakness, when applied to the growth of vegetables, are in reality metaphorical terms, or express the effect or consequence of their producing leaf-buds or flower-buds, rather than the cause of it; whereas it is the facility with which the long caudexes of the new-buds, which form the new filaments of bark, can be generated, which increases the number of leaf-buds, and gives the tree a luxuriant or vigorous appearance; and the difficulty of generating these new caudexes which increases the flower-buds, and thus gives a less vigorous appearance to the tree.

‘The generation of buds seems to require a less perfect apparatus than the generation of seeds; as that of buds always precedes that of seeds, both in trees and herbs; and because the caterpillar is converted into a butterfly solely for the purpose of seminal propagation; whereas the polypus can only propagate laterally, or by buds. Hence the age of the plant is another necessary circumstance to the production of flowers, fruit, and seeds, as appears in tulips and hyacinths, as well as in apple-trees and pear-trees.’ p. 156.

We cannot stay to notice every interesting passage in this very entertaining section, but must hasten to the tenth, ‘on the food of plants.’

The subject of manures has not been properly understood. There is only one point, we have long since observed, in which the various kinds of manure seem to unite, and that is in containing carbon. Water is certainly, in a great degree, the food of plants; but we are not warranted in saying that it is alone sufficient for any considerable expansion of the vegetable: even the noted experiment of Van Helmont does not allow of such a conclusion. We know that, in all organised beings, growth consists merely in expansion in consequence of the addition of inorganic matter; and, in animals, the distinguishing principle, azote, is collected from the air and the food. In vegetables, the water affords the hydrogen and oxygen. We want only, for the contents of every vegetable substance, the carbon. This substance water often contains, and more certainly vegetable mould; but the proportion is not large; and a supply is necessary, which manures afford. There is certainly one other consideration which we have hinted at, but which has not yet been clearly explained, viz. the peculiar aroma, the distinguishing oily principle

of each vegetable. Though we know the component parts of the oil, and can trace them from the water and carbon, we do not know either the peculiar nature, nor the source of the principle, which gives to each plant its peculiar properties. The vegetable itself forms this distinguishing principle, by a process not perhaps very dissimilar from fermentation, or by a creative power which every distinct living being possesses. We know that its production is connected with light; for to deprive the plant of light is to deprive it of its peculiar taste and smell. Supposing light a body, and an ingredient in the aroma, we must still have recourse to a power in the vegetable itself, by which it is kept distinct in each. We have used the terms essential oil and aroma as synonymous, not perhaps with the strictest accuracy, but with sufficient precision for this general disquisition. Their distinction must form another step in the inquiry, for which we are not prepared.

Dr. Darwin does not depart greatly from these outlines. He seems to have fallen into the common error of supposing the chyle a milky or a saccharine fluid; and, in his account of airs, and their influence, we suspect that too great power is attributed to oxygen, as promoting vegetation, when the plant is confined to oxygenous gas. What is apparently thrown off as an excrementitious fluid from the vegetable will not probably promote its growth. The experiments quoted are apparently decisive; but those acquainted with the opposite results of the experiments of Sennebier, Ingenhouz, Spallanzani, and others on this subject, will receive them with caution. That oxygen contains light, as an ingredient, is a supposition wholly unsupported by experience. The effects of water and carbon, as manures, are next noticed, and explained with great propriety and precision. Phosphorus is an ingredient in vegetables; and its source, according to Dr. Darwin, is lime-stone. Lime-stone certainly becomes phosphoric by heating; but, when naturally so, we do not know its effects in vegetation, and have reason to think it has no influence. That the phosphorism of lime arises from its having been the shells of marine animals we can scarcely admit, since Mr. Kirwan has so clearly shown that this origin is highly improbable, except in a very limited sphere.

The advantages of lime are well detailed, excepting as to its supposed power of conveying phosphorus to the vegetable, which would possibly be, even then, but useless. That it will contribute to the nourishment of the plant is doubtful, and not, in our opinion, very probable. The quantity of calcareous earth left after burning a vegetable is very trifling; and, though we have now reason to suppose the basis of the alkali is lime, yet this adds but little more.

The properties of clay, as a manure, are described with great precision; and many minute circumstances not generally known

are added. The circumstances of clay decomposing sea-salt, and, when slightly burnt, of attracting nitre or its acid from the air, deserve particular notice, and in part explain the advantage of this singular substance as a manure. The metallic oxyds are also recommended, at least by way of trial. While we distrust the virtues of oxygen for the purpose of promoting vegetation, we distrust still more so those of the metallic oxyds, even were there not decisive experiments of their injurious tendency recorded in the annals of chemistry. Opposite facts also merit attention. Strong red loam certainly contains iron; yet it may be doubted whether its strong vegetative power is increased by that addition, since its component parts of clay, sand, and calcareous earth, are exactly in the best proportions. Lands where iron *abounds* are, on the contrary, generally barren. The grounds in the neighbourhood of manganese are certainly not productive; and the neighbouring fields on which the refuse powder has been accidentally scattered show no peculiar marks of fertility. If the loose black moor-land owe any part of its colour to manganese, it will be a decisive evidence against this oxyd as a manure; and the present question is of more importance, since manganese contains a larger proportion of oxygen, and holds it less tenaciously than any other metallic calx. From the eighth paragraph of this section, entitled 'Manures by spontaneous decomposition,' we shall select some singular and curious facts. Indeed the whole of this paragraph deserves much attention.

'In the stomachs of animals a saccharine process precedes the vinous fermentation; which last only occurs when the animal power of digestion or absorption is for a time suspended. A similar process occurs in the germination of vegetable roots, whereby meal is converted into sugar, as in the malt-house; and in the gradual ripening of apples and pears, after they are plucked from the tree; but all these may be said to be still alive; and this change of meal or of mucilage into sugar may thus be esteemed a vegetable rather than a chemical process.

'The art of cookery, by exposing vegetable and animal substances to heat, has contributed to increase the quantity of the food of mankind by converting the acerb juices of some fruits into sugar, as in the baking of unripe pears and the bruising of unripe apples; in both which situations the life of the vegetable is destroyed, and the conversion of the harsh juice into a sweet one must be performed by a chemical process; and not by a vegetable one only, as the germination of barley in making malt has generally been supposed.

'Some large round austere pears were yesterday, November 20, shewn me after having been nine hours in the oven behind a kitchen fire covered some inches with water in a steam-pot. On tasting them they were sweet, and soft, and appeared to have had at least the heat of boiling water. They were replaced in the oven, and kept in it twelve hours longer, and then became nearly as sweet as syrup or treacle; which might in part have been occasioned by the evapora-



tion of half the water. From this curious circumstance there seems reason to conclude, that in a degree of heat about that of boiling water the saccharine process may succeed; and at the same time that the process of fermentation may be prevented from existing; which I hope may induce some chemical philosopher to investigate by experiments this curious and important subject.

Some circumstances, which seem to injure the life of several fruits, seem to forward the saccharine process of their juices. Thus, if some kinds of pears are gathered a week before they would ripen on the tree, and are laid on a heap and covered, their juice becomes sweet many days sooner. The taking off a circular piece of the bark from a branch of a pear-tree causes the fruit of that branch to ripen sooner by a fortnight, as I have more than once observed. The wounds made in apples by insects occasion those apples to ripen sooner; caprification, or the piercing of figs, in the island of Malta, is said to ripen them sooner; and I am well-informed, that when bunches of grapes in this country have acquired their expected size, that if the stalk of each bunch be cut half through, they will sooner ripen.

The germinating barley in the malt-house I believe acquires not half its sweetness till the life of the seed is destroyed; and the saccharine process then continued or advanced by the heat in drying it; though I have lately been informed that some grains of malt will vegetate after having been dried in the usual manner, which however may have been owing to their not having been previously suffered perfectly to germinate. Thus in animal digestion the sugar produced in the stomach is absorbed by the lacteals, as fast as it is made; otherwise it ferments and produces flatulency; so in the germination of barley in the malt-house, so long as the new plant lives, the sugar I suppose is absorbed as fast as it is made; but that which we use in making beer is the sugar produced by a chemical process after the death of the young plant, or which is made more expeditiously than the plant can absorb it.

It is probably this saccharine process which obtains in new haystacks too hastily; and which, by immediately running into fermentation, produces so much heat as to set them on fire. The greatest part of the grain, or seeds, or roots, used in the distilleries, as wheat, canary seed, potatoes, are not I believe previously subjected to germination; but are in part, by a chemical process, converted into sugar, and immediately subjected to vinous fermentation. And it is probable, a process may sometime be discovered of producing sugar from starch or meal; and of separating it from them for domestic purposes by alcohol; which dissolves sugar but not mucilage; or by other means.

This then may be termed the saccharine fermentation, and may exist, I suppose, beneath or upon the earth in the beginning of some spontaneous vegetable decompositions, previous to the vinous fermentation; and may supply thus a very nutritive material to vegetation, similar to that which the embryo plants in the seeds of many fruit-trees acquire from their fruits; and to that, which the embryos in many farinaceous seeds acquire from the spontaneous

change of the meal in their cotyledons; though perhaps in less quantity and purity.' p. 229.

What relates to 'manures by chemical decomposition' appears to us more ingenious than solid; but there are some judicious remarks on neglected alimentary substances, useful in times of scarcity. 'Manures by insect decomposition' are also pointed out with great ingenuity; but the remarks most valuable in practice are those 'on the preservation and application of manures.' These are in every respect excellent, if we except a little of the former fancy of vegetables being of animal nature, and the advantage of finding manures which can be easily digested in their stomachs.

The eleventh section, 'on the draining and watering lands,' is full of remarks truly ingenious, and adapted to practice. The whole doctrine of springs, and their management, whether to be employed as useful, or diverted as injurious, is well explained. The advantages of flooding land, though sufficiently known, have not, we believe, been so clearly and philosophically described.—An improved form of Hiero's fountain, and plates of an horizontal wind-mill and a centrifugal pump, are annexed.—Perhaps we may observe that there is not the slightest suspicion of Elden Hole having ever been the shaft of a volcano; nor should we have stopped to make this observation, but to correct a kind of volcanic mania which has too much prevailed.

The twelfth section is 'on the aëration and pulverisation of soil;' but in this, though we find much to praise, we find many things to which we cannot give a very ready assent. When oxygen unites with carbon, for instance, heat is thrown out; but it does not follow from hence that we should sow and set immediately after the plough and spade: for supposing the carbon to unite with the oxygen of the air, which, considering its other affinities, is not very probable, some time may be required to warm the earth. Practice does not, however, support the necessity of this immediate succession, though it is seldom long delayed on other accounts. Fallowing rich soils is injurious, we think, for a reason somewhat different from that assigned by our author: it is because they may be rendered too luxuriant; as, in the flat grounds not far from the embouchure of the Parrett, dung is rejected, because the wheat, in consequence of too great luxuriance, does not shoot, and the grass fails from its richness. Various other circumstances may be also adduced, if necessary, to explain the fact, which has not been stated with all its bearings. Turnips do not impoverish ground for many reasons: when sheep are fed on it, the remains of the turnips and the dung of the sheep are useful as manures: when turnips are drawn, their fibrous roots greatly loosen a too tenacious soil; but, above all,

in consequence of their luxuriant growth and the shade afforded by their leaves, they destroy very effectually every kind of weed, and indeed are often planted with success in ground that has long lain waste for this purpose. The remarks on Tull's Drill Husbandry are truly judicious.—Horse-hoeing is preferred to hand-hoeing, and an improved drill machine is described, which deserves attention.—The advantages of transplanting wheat are, we suspect, too much exaggerated.

The thirteenth section is 'on light, heat, and electricity.' Dr. Darwin admits the distinction between light and heat, and yet supposes light to be an ingredient in oxygen. He allows that light separates heat, which we think is inconsistent with their union in oxygenous gas; and wherever light is separated by the union of oxygen with carbon or any other body, the light is more probably derived from the latter than from the oxygen. We shall select one passage, as it relates to a former observation respecting the influence of oxygen on vegetation. We insert it to show the weakness of the argument, since azote is insoluble, we believe, in cold water, and hydrogen with difficulty soluble alone.

'It may be added in this place, that there may also be a fallacy in the supposed results of those experiments, where plants have been confined in hydrogen or azote mixed with atmospheric air; and have been believed to have vegetated more vigorously, and to have meliorated the air. In these experiments I suspect that the impure part of the air was attracted by the water, and taken up by the absorbents of the roots of the plants from the water, rather than by the absorbents of their leaves or stems in the air; and that the melioration of the air was occasioned, as above described, by the action of the light on the water perspired from the surface of the plant, or liberated by its points from the water, with which part of it was covered. This is rendered more probable, because plants and seeds in the experiments of others ceased to vegetate in those gasses, which were totally deprived of oxygen, as in M. Scheele's experiments on the growth of seeds.' P. 302.

The effects of heat are well described, and particularly those of snow, though we would exclude all the influence of its oxygen, which has not been shown to exist in snow, at least in any great extent. With respect to the influence of cold on the human body, which Dr. Darwin hints at, we may take this opportunity of making one remark. It has been observed that long and continued cold renders the seasons unhealthy. This general proposition must be admitted, with some limitations. In cold seasons more people die—at first, from the cold destroying an irritability previously diminished by old age and other disorders—afterwards, when the frost ceases, from the sudden relaxation. This accounts for the difference in the bills of mortality; but, in general, winter's cold is not unhealthy: there is on the whole a less quantum of disease, if the expression may be allowed; there



are fewer people sick, and common diseases are in general less dangerous. Electricity, Dr. Darwin supposes, contributes to vegetation, whether it be vitreous or resinous; and perhaps with reason, though opposing experiments may be still adduced. Our author thinks these electric matters are two fluids strongly attracting each other, not one fluid in excess and the other in defect.

This second part concludes with the diseases of plants, a subject scarcely yet investigated with philosophical discrimination. What, however, may be considered as still more wanting, is a treatise on the hygiene of vegetables, the means of preserving their health, which has been little attended to till within these few years. Let us, however, follow our author. The diseases of plants noticed are those from internal causes, from the external elements, from insects and vermin. The first class is examined at length, and very satisfactorily; to this examination are added the most successful means of prevention or relief. In the first class of diseases Dr. Darwin dexterously escapes from the consideration of diseases from the sensibility, 'voluntarity,' and associated motions of vegetables, confining himself to those of their irritability. We are surprised that he overlooked the erotomania of vegetables: we think at least he might have found the nostalgia. Plants are, however, certainly diseased from accumulated and exhausted irritability, like animals; but Dr. Girtanner's system of these arising from excess or defect of oxygen has been long since exploded, and should not have found its way into a work so respectable as this before us. Other diseases are, the mildew and the rust, on the leaves and branches; the spur and the smut in the seed. The two former are fungi, from dampness and want of ventilation; the spur, from the impregnation of an insect; and the smut, a decay of the seed in consequence of its want of impregnation by the male farina. In this last opinion Dr. Darwin follows an ingenious author in the Bath Transactions, formerly noticed at some length, and the observations of Spallanzani. Other diseases, less generally noticed, are the canker (gangrene); honey-dew, which our author attributes to a retrograde motion of the sap, and strangely compares it to the diabetes mellitus, or the morbus sudatorius of the last century, but which is certainly the effect of injury from an insect, or the nidus of one; exudatio miliaris, a mucilaginous exudation in consequence of too much heat and a neglect of ventilation in hot-houses; fluxus umbilicalis, or sap-flow; and secretio gummosa, an exudation of gum commonly observed in the cherry-tree. Diseases from external elements are well explained, but offer nothing very peculiarly interesting. The use of common salt is suspicious. As a stimulus only, Dr. Darwin thinks it may be injurious, by exhausting irritability, or by hastening the plant forward with a premature luxuriance of leaves and

stalk to the injury of the flower or fruit. The different facts on this subject are not well established. As clay will decompose it, may not the same earth decompose its alkali also? or may not this effect be produced by other agents? In this way it might be useful as a manure; but we know not that it acts on the plant as a stimulus. The proportion must be always small, or it will destroy the crop it was designed to assist.

‘ After a time I suspect vegetables will always be liable to disease from this stimulating innutritive material; and that though it may increase the early growth of the plant, it will injure its flowering or seed-bearing; and that hence, if it be used at all, it should be a little before the time that the plant would acquire that part of its growth which is wanted. Thus if the herb or young stem only be wanted, as in spinage, mercury, asparagus, apply salt early; if the flower be wanted, as in brocoli and artichoke, or in tulip or hyacinth, moisten them with a slight solution of salt, when the flower-bud is formed. When the fruit or seed is wanted, as in melons or cucumbers, or peas and beans, apply the solution of salt still later, and at all times with rather a parsimonious hand.

‘ Similar to this, where animals diseased with superabundancy of fat are required, it is customary, I am told, to feed poultry for the London markets by mixing gin and even opium with their food, and to keep them in the dark; but they must be killed as soon as their corpulency is formed, or they soon become weak and emaciated, like human drunkards. And in some countries, as in Languedoc in France, the livers of geese and ducks are required to be enlarged and diseased, as they are reckoned a dainty by modern epicures, as well as by the ancient ones, who speak of the tumidum jecur anseris; and for this purpose the animals are kept in the dark, and crammed with more than their natural quantity of nutriment; but are said to become lean, and to die, if not killed as soon as this disease is produced.’ P. 337.

The diseases arising from insects are numerous and highly dangerous. It is with a design of avoiding these that we recommended changing the seasons of vegetables in our review of the Transactions of the Society of Arts and Commerce. Thus, if the early leaves of a rose-tree be carefully removed, the plant will flower in autumn, and not be covered with insects. A strong early potatoe is seldom affected with the curl. The very great enemy of the vegetable world, particularly of the gardens and hot-houses, is the aphis, an insect with difficulty destroyed. Lime-water, with fixed alkali, in the proportion of three parts of recently calcined lime to two parts of a saturated solution of alkali, will kill many worms and insects, without injuring, in a great degree, the foliage. Various other plans are recommended, but we do not find that they succeed in destroying the aphis. Our author thinks that the infusion of the leaves of some plants which the insect does not attack may succeed; but this plan has not been sufficiently tried. To attack the aphis by the

extensive propagation of his own natural enemy, as in the following passage, should not, we think, be tried before we are certain that this ally may not be almost as injurious to the plants as himself.

‘The most ingenious manner of destroying the aphid would be effected by the propagation of its greatest enemy, the larva of the aphidivorous fly; of which I have given a print, and which is said by Reaumer, tom. iii. mem. 9. to deposit its eggs, where the aphid abounds; and that, as soon as the larvæ are produced, they devour hundreds around them with the necessity of no other movements but by turning to the right or left, arresting the aphid and sucking its juices. If these eggs could be collected and carefully preserved during the winter, and properly disposed on nectarine and peach-trees in the early spring, or protected from injury in hot-houses, it is probable that this plague of the aphid might be counteracted by the natural means of devouring one insect by another, as the serpent of Moses devoured those of the magicians.

‘Mr. Horrocks of Derby shewed me this larva of the aphidivorous fly, which I saw devour two or three aphides; and Mr. Swanwick of this town, at my request, made an accurate drawing both of the larva and fly, which he kindly favoured me with, accompanied with the following note:

“On August the 4th Mr. Horrocks obligingly sent me an aphidivorous larva in a box on a leaf of a plum-tree, on which were a number of aphides; and I had almost immediately the pleasure of seeing it eat one.

“The method of taking his prey is thus: he is like the sloth in his disposition, for he does not ramble about while he has food around him. He only lifts up his head, and strikes it down again, extending it in various directions, as if he was blind, and repeating the above action. If by so doing he happens to feel an aphid, he immediately seizes it by the back, lifts it up and poises it in the air, as if to prevent it from liberating itself by its struggles against the surface of the leaf, or that it may fall more easily into the cavity of his mouth. In this position he holds it, while he pierces it, and sucks the juice out of the body; which having done, he drops the skin, licks his lips round with his little black tongue, contracts his head, and drops it down; thus resting in perfect repose for some time, after which he repeats the same actions. But if he is in the midst of plenty, he seldom gives himself this trouble, but waits till an aphid touches him, when he immediately turns his head round, and with fatal certainty seizes him, poizing him as before.” p. 356.

Various other ingenious remarks respecting the depredations of insects are subjoined, which we cannot abridge, and which would be too extensive to transcribe.

The last class of diseases (casualties would here be a better word) arise from vermin. Those chiefly noticed are rats and moles. The latter, it is observed, begin their work soon after sun-rise, or before it can have had time to warm the earth; so



that Dr. Darwin supposes they may be sensible of the little light which can reach them. May they not, however, derive their knowledge from feeling, in consequence of evaporation having began?—A method of catching moles, successfully practised by an able artist, is subjoined.—The third part is on agriculture and horticulture; but our article is too far extended to engage in a new inquiry. We shall conclude the work in another number.

(To be continued.)

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ART. XI.—*A Practical Inquiry into disordered Respiration; distinguishing the Species of Convulsive Asthma, their Causes, and Indications of Cure. The second Edition, corrected; with an Appendix. By Robert Bree, M.D. 8vo. 5s. Beards. Robinsons. 1800.*

WE are with difficulty induced to unlearn doctrines long associated by habit, which have ‘grown with our growth, and strengthened with our strength.’ This attempt therefore to return, in at least one instance, to the humoral pathology, we cannot but receive with distrust, probably with a little dissatisfaction. Aware, however, of our predilection for an opposite opinion, in discussing the subject before us, we shall keep the strictest watch on ourselves, and endeavour to give the author and his doctrine—in fashionable, pugilistic language—‘fair play.’

We must be allowed to commence with observing, that, in our opinion, Dr. Bree’s system is untenable. In this inquiry we must confine ourselves to convulsive asthma, the only species indeed of the disease, since every other similar disorder is referable to dyspnoea. Convulsive asthma is the only kind of anhelatio not connected with any other train of maladies, the only species truly distinguishable from catarrhus suffocativus, cynanche stridula, hydrothorax, &c.; and the point at issue is, whether the disease arise from, or be connected with, an accumulation of a serous fluid. We contend that no such cause exists; that a cause of this kind is neither warranted by the previous appearances, the symptoms, nor the termination. On this point the authority of modern Galenists we cannot admit, as the idea of an excess of fluid matter, as well as its defect, was too firmly rooted in their minds to be for a moment overlooked. Their facts we shall notice; but must previously observe, that these are the consequences, not the cause, of the disease.

Dr. Bree’s theory is, that in every case of asthma there is a fluid matter accumulated, which the most active exertions of the respiratory organs, during the paroxysm, are calculated to overcome,—and that the termination of this fit depends upon the excretion of this matter. What are the proofs? Previous

to the fit there is a languor in the intestinal canal, and symptoms of dyspepsia; but these precede other diseases, and particularly gout: they are symptoms of many different affections of the stomach, liver, &c. but in no instance marks of serous accumulation. Suppose no symptoms of this kind appear, the asthmatic patient is still affected by noxious fumes, the retrocession of a slight eruption, or the repulsion of a gouty swelling. It is singular that none of these causes prove most remotely an accumulation of fluids in the lungs or any morbid fulness, unless gout is such, or unless a few pustules, whose combined fluid would not fill a tea-spoon, should be too great a load for vessels which in twenty-four hours are capable of evacuating a pint. What are the immediately preceding symptoms?—The asthmatic who wakes in a suffocation is often peculiarly cheerful the preceding evening, and apparently remarkably well. Where then is this matter which is so soon to overwhelm the pulmonary organs? When he has feelings of load and inconvenience, these are not in the lungs, but in the bowels—organs which have not the slightest sympathetic connexion with the lungs. When the fit arrives, the respiratory organs greatly labour; but is their action really increased? The asthmatic has told us that his feelings are those of oppression on the chest, impeding its expansion; and the very slight expansion which is obtained requires all the aid of the assisting muscles. Difficulty of breathing, we know, is produced from infarction of the bronchial glands; but the symptoms attending the disease from this cause mark it distinctly from asthma, whether the infarction be inflammatory or serous. There is no apparent load then to be removed; and if there were, is this oppression on the breath calculated to remove it, or does it remove a load of any kind? The only actions we know, which promote excretion from the bronchial vessels, are vomiting and coughing. Here neither occur; while, in every instance where laborious breathing arises from accumulated fluid, the oppression is a symptom only. This laborious breathing our author calls, we think incorrectly, increased action: it is strictly, more frequently, repeated action from the insufficiency of each respiration. Is the tremor of a paralytic arm increased action? Is the laborious breaking of the croup increased action? But let us look to the termination. In peripneumony, the disease is relieved by a regular and continued discharge of well-concocted matter; in catarrhus suffocations the relief is accompanied by a considerable and steady discharge of a proper sputum; in asthma the discharge is thin, inconsiderable in quantity, and of very short duration. From long experience, too, we have good reason for asserting, as a fact, that the laborious breathing remits previous to the discharge. Allowing, however, that the serum were the cause, and that the discharge had cured the asthma, why does

it so soon accumulate again? The asthmatic breathes with tolerable freedom during the day, without any marks of the disease recurring; yet it pretty certainly returns the succeeding night, nor will every means of expectoration prevent it. The great fact, however, on which Dr. Bree rests, must be noticed—the numerous testimonies, in every age, of a serous fluid found in the lungs of those who die of asthmas. Those, however, acquainted with dissections know that they more commonly see the effects than the cause of the disease; nor does any rational pathologist, we believe, imagine the milky exudation in fatal cases of the peritonitis puerperarum to be really milk, the newly-formed membrane in croup to have existed as a previous cause of the disease, or the sputum which oppresses the lungs in peripneumony to have occasioned, by accumulation, the inflammation.

As Dr. Bree is a sufferer from asthma, his history is peculiarly accurate; yet we perceive that he rather describes a particular case—a variety of the disease, and not the species. The collection from authors of different periods is remarkably extensive, and though designed for a particular purpose, that of assisting his own theory, is, on the whole, useful and instructive.

While, however, we oppose Dr. Bree's system, we have not the slightest intention of supporting Dr. Cullen's doctrine of the disease arising from a constriction of the bronchiæ. Our author combats it, but not very successfully. We are unwilling, however, to admit of a spasmodic constriction of organs apparently neither muscular nor acutely sensible. All that we contend for is, that asthma is a convulsive disease from nervous affection; and we have seen two decided cases where it alternated with mania, in patients in whom there was not the slightest turgescence of the vessels of the head. In Dr. Bree's very full and accurate enumeration of the remote causes, we find a more considerable support of our opinion than his own.

Dr. Bree's second species is what authors have called *dry asthma*; and his perplexity is not inconsiderable in reconciling the causes of the two species. The dry asthma he attributes to aerial irritation, and the substance here to be discharged is some very subtle effluvium. We could show, however, or we are mistaken, that his first and second species are more nearly allied than he suspects, and that they are varieties alone.

The third cause of irritation is in the abdominal viscera; and this constitutes the third species. The muscles subservient to respiration, like good neighbours, assist each other; but the officious ones are often more injurious to the cause than useful. The strict connexion between the lungs and the abdominal viscera we admit; and some curious instances of communicated irritation are subjoined, but they prove only that asthma is a



truly nervous disease. The fourth species is the habitual asthma, after the irritation is removed.

Dr. Bree next examines the tribe of medicines recommended by different authors in asthma, and distinguishes with great propriety the circumstances to which each may be adapted. Of these he chiefly commends vinegar, either with or without squills, but unencumbered with saccharine substances during the fit, and tonics in the interval. Of seneka root he speaks with respect, and, in some cases, supposes oxygen gas may be useful. Calcareous absorbents, in the intervals, are recommended; and in his particular cases we perceive he adheres to the warm stomachics, combined with absorbents. The oxyd of iron our author thinks peculiarly beneficial.

Such, on the whole, is Dr. Bree's work, which we can cheerfully praise for his diligence in compilation, and the ingenuity of his practical observations; yet we do not find that much is added to our knowledge. In a pathological view, he has brought us back to erroneous and improper theories; nor has he greatly improved our practical information. To what Floyer has recommended in the fit he has scarcely added any thing, and to the direction in the intervals no important accession is perceptible. The dyspeptic symptoms chiefly direct him—and these no practitioner has neglected; while we must conclude with remarking, that the practice in the interval neither elucidates nor supports our author's doctrine.

ART. XII.—*Remarks on a late Publication, styled the History of the Politics of Great Britain and France, &c. By William Belsham.* 8vo. 3s. 6d. sewed. Robinsons. 1800.

ART. XIII.—*The History of the Politics of Great-Britain and France, vindicated from a late Attack of Mr. William Belsham, by Herbert Marsh, B.D. F.R.S. &c.* 8vo. 3s. sewed. Stockdale. 1801.

THE calamitous war in which we are engaged ceases to excite the inquiries it once provoked, as to the nature of its origin. Whether it be just and necessary, as asserted on the one side; or unjust and unnecessary, according to the usual epithets of the other; all seem now inclined to agree that no war has ever evinced the extravagance, imbecillity, and haughtiness, with which it has been conducted. Never were such exertions made by the nation in any former period; never had any minister possessed such unbounded confidence: opposition was entirely silenced—fleets, armies, and the nation at large, were altogether at his disposal: yet, excepting the brilliant actions of our sailors, in which the valour and the skill of the English

navy have been eminently conspicuous, and to which we seem to have been exclusively indebted, no events ever manifested more feeble conceptions than the expeditions planned by the cabinet, none ever pointed out a greater ignorance of foreign relations, or were accompanied with so universal a dereliction of allies. In such a state of affairs, the publications of the two antagonists before us can excite but little attention;—more interesting inquiries occupy the general mind,—and every one is now anxious, not to learn the cause of the commencement of the war, but the means of terminating its horrors.

On the subject of the origin of hostilities, Mr. Marsh's History of the Politics of Great-Britain and France cannot be too much commended; and no minister perhaps ever received such disinterested and valuable support. As far as paper documents extend, no man ever made better use of them, nor reasoned concerning them more accurately; yet we think we perceive some considerable degree of bias,—a laudable one, we confess, if bias of any kind may ever be so denominated in a question of argument, in favour of the author's own country. In reality, in a quarrel between two nations, as in a quarrel between two families, it is difficult to adjust in writing the grievances of the contending parties. We have an instance before our eyes at the present moment in the seizure of the Swedish ships, whether on the seas, or at Barcelona, or lately in our own harbours. The latter is evidently an act of aggressive hostility; though none of them have hitherto produced a formal declaration of war on the part of the Swedish cabinet. The reason, however, is obvious—Sweden does not at present feel herself in a state of sufficient strength to vindicate what she must still call her claims to justice. These indeed were all notorious acts; yet there may exist also many other points of warm dispute between the two cabinets, which, like the petty affronts in domestic life, may still augment the animosity till it break out into a flame, and each endeavour to find pretexts for throwing the origin of hostilities on the opposite party. The seizure of the English ships by Russia is an overt act of hostility; yet after the surmises thrown out with respect to the existence of some previous articles of agreement between the two parties, we may yet be allowed to question whether the emperor be not possessed of some plausible grounds for this conduct, as long as civilised nations act under the idea that it is not base and dishonourable to seize occasionally the property of their neighbours with whom they are at peace; and that, instead of an open declaration of war, an act of mean and private injustice is to be the signal of hostilities.

On the subject of the origin of the present war, the situation of France at that time is not sufficiently considered by the historian of the politics of the two countries. She was attacked

by a most formidable conspiracy; an attempt was made not only to interfere in her domestic concerns, but to partition her territories; while at the same time she was torn to pieces by factions within her own bosom. At this moment Great-Britain stood in the most enviable situation; the trade of all the world was flowing into her ports, her friendship was courted by all parties;—it ought not to have been, nor was it her wish, to interfere in the internal politics of France; on the contrary, she remained neuter. In both countries indeed violent language had been occasionally adopted by individuals, yet this was not sufficient to produce a rupture; at length the French monarch was executed, and the English government then thought it expedient to recal its ambassador. This measure may undoubtedly be justified on the idea, that as the sovereign to whom he was deputed was dead, the object of his mission could no longer be fulfilled; yet as no other minister was appointed to the ruling power that succeeded him, ground was unquestionably given for jealousy and distrust. The dismissal of Chauvelin, the French ambassador, increased the suspicions of the new republic, and it became evident that, without very great moderation and prudence, a rupture must take place between the two countries. On the part of France, so agitated both from within and from without, to expect such a degree of moderation and prudence must argue a want of knowledge of the world, or a want of candour and impartiality: it becomes therefore a question, whether the British cabinet discovered that moderation and prudence which could scarcely be expected from our opponents, and which, enabling them to triumph over all undue emotions of passion at that time evinced in France, might have continued the balance of neutrality for a longer time in their own hands, and have restrained the new republic from the commission of acts of open hostility?

This is indeed a very difficult question: but the language of lord Grenville was certainly not very conciliating, nor calculated to give the French any flattering expectations. All the forms of diplomacy may be explained, and ought to be maintained with dignity on ordinary occasions; yet here was a point of higher moment than mere questions of form—the interests of two great nations were to be considered, at the time that the ordinary government of the one was dissolved, and the stability of the new mode was disputable. On such occasions great misfids are required, and are indeed indispensably necessary, in opposition to those whose ideas are bounded by the mere routine of office, and act alone by precedents deduced from the intercourse between settled governments. We see much ill-humour on the part of France—we see nothing conciliating on the part of Great-Britain. Whatever may be the written documents of both parties, it was now obvious that a war must speedily take place;



and on this point we cannot allow any great degree of weight to the evidence adduced by Mr. Marsh in his present pamphlet, from what once occurred on the other side of the Atlantic.

‘ In the spring of 1793, after the war had broken out between Great Britain and France, and when a minister plenipotentiary from the French republic to the United States of America was understood to be on his passage, the president (Washington) did, on the 18th of April, address the following questions to the three secretaries and the attorney-general, who on all important occasions formed his council of state.

‘ Question 1. Shall a minister from the *republic* of France be received? *Answer.* Yes.

‘ Question 2. Shall the United States consider the treaties heretofore made with France, as applying to the present situation of the parties? May they renounce them, or hold them suspended, till the government of France shall be established? *Answer.* They may do either: but it will be best to consider them as applying to the present situation of the parties.

‘ Question 3. Is the guarantee in the treaty of alliance applicable to a *defensive* war only? *Answer.* Yes.

‘ Question 4. Is the war in which France is now engaged, offensive or defensive, on her part? or is it of a mixed and equivocal character? *Answer.* The war, in which France is now engaged, is *entirely and unequivocally* OFFENSIVE on her part.’ p. 133.

France certainly began hostilities—it was the interest of the Americans to be neutral: as France, therefore, had not been attacked first, she could not claim the benefits of the defensive alliance. In the interpretation of treaties, far greater latitude is taken than the moralist will admit of. When he inquires whether a war be just and necessary, he inquires not only who struck the first blow, but who gave the greatest provocation—who, in reality, did the least to preserve peace?

In this important question it is difficult to decide correctly. The determination must be reserved for a period of greater tranquillity, when the actions of the last ten years may be reviewed with less emotion than they can be at present. The documents laid down by Mr. Marsh will then be examined with great deference; while the objections of Mr. Belsham, far from being light and insignificant, will be admitted to possess much weight: they will afford a body of evidence and reasoning, which, united to the events that must yet ensue before the great political tragedy be finished, will complete this important epoch of the history of Europe, and become a useful guide in its future political concerns. We could have wished indeed that our antagonists had regarded each other with the same liberal and favourable eye with which we regard them both. The insinuations mutually thrown out might have been well spared: they are each of them possessed of highly valuable talents; and

we regret that they seem so little inclined to appreciate their respective merits as they deserve.

Mr. Marsh keeps close to his point, and is solely argumentative: Mr. Belsham indulges in sentiment, and may on this account perhaps be more agreeable to the generality of readers. The name of Bernstorff naturally occasions a digression, in which the true character of that admirable minister is drawn, as Mr. Belsham would himself say, in a very 'felicitous' manner.

\* As Mr. Pitt seemed eager to draw the parallel, in this instance, between himself and the count de Bernstorff, it would be well if he would contemplate with attention the political character of that great statesman throughout; and then apply, with impartiality, the touchstone to his own conduct. Of count Bernstorff it has been truly and nobly said, that he punctually fulfilled the promises he made, and uniformly adhered to the principles which raised him to power. His great and leading ambition was to improve, and meliorate the constitution of his country and the condition of his countrymen; and he sedulously laboured to preserve Denmark in peace with all foreign powers. As he detested wars abroad, he never employed either spies or informers at home. He administered justice in mercy; and while he added to the liberties, he diminished as much as possible the burdens of his fellow-subjects. His benevolent and comprehensive mind rose far superior to all distinctions of sect and party; and, in return, all sects and parties, or in other words all Denmark, joined in their admiration and applause of him while living, and in lamenting their unspeakable loss when this friend and ornament of human nature ceased to exist; knowing that he existed only for the good of his country and of mankind. Mr. Pitt never having made the experiment, has no conception what the spirit of conciliation combined with the spirit of wisdom is able to effect.' P. 108.

Mr. Belsham will be considered as equally successful in the delineation of another character, which, allowing that some parts may be rather too strongly coloured, ought nevertheless to have impressed his adversary with a more favourable opinion of his powers.

\* Mr. Pitt came into office, supported by the voice of the nation, actuated on the one hand by recent resentment, originating in a combination of ill-starred accidents, against a statesman of the highest talents, of long experience, of unbounded philanthropy, guided by the profoundest political sagacity; and on the other, by the too sanguine and romantic hope which she indulged of a young, artful, and aspiring rival; an Octavius in politics, who eagerly sought for occasions to advance himself, without passing through the necessary gradations of office, to the first dignities of the state. Early instructed, however, in the true principles of political wisdom, and connected from his first entrance into public life with persons distinguished for understanding and liberality, he governed for three years with prudence and reputation. But at the end of this term one of those critical questions occurred which in the course of years will oc-

casionally arise, requiring not art and plausibility merely, but resolution and penetration, to decide upon. This was a question respecting the repeal of the Test Laws. By arguing in defence of the equity and expediency of these justly obnoxious statutes, he deserted one of the clearest and most sacred principles of whiggism. Such a question might surely have been left to take its chance in the House of Commons, without having to encounter the eloquence of a minister, who set out in life as an advocate of liberal reform. Had the slightest countenance been given by the court to the motion of Mr. Beaufoy, it would unquestionably have passed without difficulty. The parliament and nation were ripe for this measure of policy and justice, but Mr. Pitt employed his influence to counteract it. Such a measure as this would have led the way to other liberal and rational reforms in their proper gradation, and as the country became sufficiently enlightened to approve, or at least to endure them: and these reforms, the good effects of which, if judiciously conducted, must have been immediately apparent, would have effectually precluded all subsequent attempts to diffuse the spirit of discontent and disaffection.— This great point being conceded by Mr. Pitt to the Tory and High-church party in the cabinet, he necessarily lost the confidence and esteem of the most intelligent and liberal persons in the community, who discerned in this acquiescence infinite attendant and consequent mischief. From step to step, Mr. Pitt has completely abandoned his original principles of whiggism; and has at length become the greatest and most dangerous enemy of liberty that this nation ever knew.

‘ In the same spirit of pusillanimous acquiescence to his Tory coadjutors, after refusing to accede to the overtures of amity and alliance, and to the request of mediation made by France at different times, he consented at least to the recal of lord Gower from Paris, at a time when the presence of an ambassador was more necessary than at any period since the commencement of diplomatic intercourse between the two nations.

‘ He went the farther step of refusing, in common with the rest of the cabinet, all recognition of the ambassador of France in England. He joined his colleagues in exciting a false and insidious alarm, for the purpose of enabling the court of London to avenge itself of the insults offered to the person of the king, in the tumultuous meetings of the Convention: the folly and madness of whose proceedings would have furnished a real statesman with an additional and powerful motive for coolness and moderation. He gave his countenance at least to the senseless and insufferable insolence and arrogance of lord Grenville's letters to M. Chauvelin; and the temperate and liberal advances of the French executive council were repulsed with ineffable contempt. As the summit of human folly, M. Chauvelin was at length ordered to depart the kingdom in eight days, though the death of the king of France was an event which it no more imported Great Britain to revenge than the assassination of Kouli Khan; and though a war could not but be the immediate result of such a step.

‘ In consequence of this unjust and unnecessary war, into which the nation was, against all rules of political wisdom, precipitated, by



the pride and rashness of ministers, these kingdoms have been involved in dangers and difficulties greater and more alarming than she ever before experienced. She has been reduced to combat, not merely in her own defence, but for her very existence.

'Such outrages have been offered, and such depredations made upon the constitution of the country, that it may be said to be expiring under the wounds it has received in the house of its pretended friends. And a system of taxation has been established which resembles rather the indiscriminate pillage and plunder of an hostile invader, than the voluntary contribution of a free and generous people.

'We have seen on one side of the channel which divides the British islands our fellow-subjects exasperated into rebellion, and perishing under the edge of the sword: and on the other, terrified into universal submission, and in the silence of despair starving with hunger; while placemen, contractors, loan-jobbers, and the host of locusts which prey upon the vitals of the land, are accumulating out of the deep distresses of the people stupendous fortunes—from the bowers of pleasure and of opulence surveying with frigid indifference the surrounding abodes of misery; and with unblushing effrontery proclaiming amidst their abominable revels, masques, and orgies, that the WAR IS HOLY, JUST, and NECESSARY.

'The name of Mr. Pitt will be immortalised in history, as the man who has added more to the burdens, and subtracted more from the liberties of the subject, than all the statesmen who have preceded him in office since the Revolution. No minister ever challenged the confidence of the country with such haughtiness; and no minister ever so completely forfeited all rational pretension to that confidence he so prematurely and proudly claimed.' P. 128.

ART. XIV.—*The Millennium, a Poem in Three Cantos. Canto I.*  
8vo. 3s. Carpenter. 1800.

IT is difficult to keep satire within due bounds. To lash the vices and follies of the age, to point out what is praise-worthy, to brand what is culpable with due opprobrium, to manifest an evident desire for the improvement and happiness of the species, are qualities that do not often combine in satirical writers, and their caustic severity has seldom tended to cure their country of those evils which form the subject of their complaint. Indeed it is doubtful whether such a species of writing would, in the present days, meet with encouragement. We have seen with what success an anonymous author has, under the mask of regard for religion, social order, and regular government, undertaken to defend every prejudice of his faction, and to excite a war-hoop against all, whatever may be their talents and their virtues, who do not side with him in political opinions. His versification was made the vehicle of every illiberal attack; and, contemptible as are his pretensions to the higher posts on Parnassus,

he was satisfied if his rhymes were sufficiently turned to call the attention of his readers to the notes. There malignity is fully gratified. Petty anecdote, private slander, full-mouthed abuse, dark insinuations, intermixed with copious extracts of Greek and Latin, excite the curiosity of the reader, who was obliged, in self-defence, to wade through the tedium of four cantos, in which every moral feeling is grossly attacked, that he might understand the conversation of the times. The novelty of this attack is now over. Every day brings proof of the falsehood of the writer; and, as political prejudices assuage, his works will assuredly sink into the contempt for which they were originally destined.

To those who are pleased with such a mode of writing this poem can afford little pleasure. It aims at a higher mark—it takes a more daring and a more noble flight. It looks on society with a benevolent eye; and when the name of an individual is brought forward, it is connected with those facts with which the public are well acquainted, and with a view to correct in general something more than a foible, to correct a gross immorality. The poet finds room for praise and blame in the age in which he lives, and he has seized a happy idea as a vehicle for his moral instructions.

The millennium is well known to have been a favourite topic with the early Christian writers; and the perfectibility of man has been advanced, *risum teneatis amici*, by one of our own countrymen, who affects to be an advocate for atheism. Infidels on the continent have embraced the same opinion, and the poet is hence most assuredly justified in assuming it as a truth; and whilst his eye is in a fine phrensy rolling, he certainly must see farther into the subject than a cold philosopher. He beholds the millennium actually existing—it has commenced—it has taken place in

‘ This peerless realm, o’er every realm preferr’d,  
This glorious reign, the reign of George the Third.’ p. 33.

How blind are we not to have discovered this in ‘ the signs of the times.’ How thankful ought we to be to the poet for pointing out to us a variety of indisputable proofs that this great æra has at last altered the destiny of mankind. He shows it to us in our soup-shops, in acts of parliament to prevent immorality, bull-baiting, cock-fighting, the slave-trade, in those to regulate nuns and adultery, and the religious observance of Good-Friday: it is seen in the lectures on Euclid and Newton, given at the Royal Institution to a crowded assemblage of rank and beauty, and in ‘ the weekly religion,’ during Lent, of the polite world at the church of St. James’s. But if any one still doubts that this æra has commenced, the poet recommends him, in his preface, to Mr. Dobbs the Irish member, in whose most religious speech the fact is incontrovertibly demonstrated; and after such

authority, which no man on this side of the water will think of calling in question, the poet has an undoubted right to sing with energy the blessings of this golden age.

The poem opens with a noble apostrophe to those ingrates who have no relish for these new-born blessings; from whom he turns to the praises of Mr. Canning, who

‘—Burst the ties of jacobin controul;  
Through the wet blanket of the midnight peeped,  
Saw things aright, and glorious harvests reaped.’ P. 22.

Thence he rushes onward, in raptures at our present felicity, sees

‘potatoes, once a poisonous race,  
\* \* \* \*

Make men grow tall, and boast an upright head;’ P. 25.

he surveys the progress and transformation of matter into mind, and the total conquest of the former by the latter.

On two lines in this part we shall give the note, that our readers may contrast the moral feelings of this poet with those of the satirist to whom we have already alluded.

‘How, taught by art, the blind may read and write;  
The dumb in wit and argument unite,

‘The Asylum for deaf and dumb children is here particularly alluded to; an institution than which none, perhaps, has conferred a greater degree of honour on the present generation, or been productive of more beneficial consequences in proportion to its extent.’ P. 27.

The praises of George the Third, under whose happy auspices the grand æra began, naturally carry away the poet. His superiority to the Persian king and to Canute the Great are evident;

For ‘George rules Britain, Britain rules the waves.’ P. 38.

This indisputable fact is proved by the joint testimony of two brother poets, Mr. justice Pye and the lord Pybus, who have decided the point to the complete conviction of all, we presume, except the preacher at the Lock Hospital, who thinks it little short of blasphemy for a nation to pretend to the dominion of the sea. The glory of our sovereign is, however, not confined to his aquatic dominions:

‘Nor here subsides the splendour: earth alone  
Bounds not the glories of Britannia’s throne.  
Lo! borne thro’ realms that travellers seldom dare,  
The realms sublime of pure translucent air,  
His light-winged bark the bold Lunardi steers,  
And sings of Britain to the listening spheres.  
L. Herschel, master of the seas on high,  
Whose nod controls the starry fleets that fly;



Beyond old Saturn's lamps descrying keen  
A buoyant orb no optics yet had seen,  
Christens the planet with audacious lip,  
And names him George, as sailors name a ship.  
Hence from these earthly stars and garters called  
To stars in heaven, and duly there installed,  
Moves the great monarch mid the gods above,  
Mars, Venus, Hermes, Saturn, George, and Jove.' p. 48.

We shall not accompany our author through every delightful proof of our present happiness, which now becomes the theme of his raptures, but select the improvement of the species and the augmented purity of the fair sex, as a striking contrast to the base immorality and ignorance of former times.

' Hail to the man, whose prescient soul foresaw,  
In facts like these, the uselessness of law;  
Rapt into future times, who traced, far hence,  
The perfect triumph of the moral sense;  
Surveyed each groveling passion grow refined;  
Marked the gross flesh fall prostrate to the mind;  
Each lewd desire disperse; this mortal make  
Of immortality, at will, partake:  
And the vile organs, still, that man disgrace,  
Needful no more to propagate his race,  
Evanish gradual, destitute of worth,  
And one joint sex, promiscuous, people earth!  
Yes, thus it must be; every hour proclaims  
Th' advancing change in male and female frames,  
Virtue's bright advent;—and, tho' human laws,  
With vain attempt, obstruct or aid her cause,  
Alike the wondering nations shall behold,  
In heaven's own hour, the mystic scenes unfold.

' Time was, when man so dangerous seemed, the fair  
Scarce deemed it safe to breathe the public air,  
And, like a lobster, moved, from head to tail  
Cased in a coat of stout resisting mail:—  
When the stern stomacher the realms above  
Shut from the fingers of illicit love;  
And the broad fortress of the hoop below  
Preserved th' important centre from the foe.  
Now, with keen rapture, every female sees  
How vain, absurd, and idle, guards like these.  
Changed are the times; man drops his wonted guile,  
And lights his visage with an honest smile.  
Then, too, the rectitude she feels within,  
As with a ten-fold shield, protects her skin;  
And free, and fearless, to the liquid heaven  
Opes she the shape, the charms so freely given.  
No more the neck invidious kerchiefs shade,  
The waist no more the tyrant stays invade;  
Hoops, fleecy coats, and pockets from her hips,  
With studious heed, th' encumbered fair one strips;

And forth she moves, as in untainted mind,  
 So, too, in graceful nakedness refined,  
 Close type of her thro' paradise who trod,  
 In blooming innocence, the boast of God;  
 Now doubly called such livery to resume,  
 Since all once more is paradise and bloom.' P. 57.

On British honour his satire is perfectly just; and we were happy to see that the pitiful appeal to the laws of duelling, by some of our statesmen, is exposed with the severity it deserves; and the folly and wickedness of suicide painted in their just colours. On the latter subject a late heroine is, with great propriety, introduced and thus described:

' Lo! she, the champion of all female rights,  
 Whose name alone to virtuous deeds incites,  
 Renowned Wolstonecraft! whom nature quaint  
 Doubted to make a sinner or a saint;  
 From male materials modelled first her mind,  
 But soon forgot the gender she designed,  
 And, by mistake, impressed th' external form  
 With female lines, and passions wild and warm:  
 Lo! she, in gorgeous panoply, appears,  
 Breaks every barrier, and dispels all fears;  
 Propounds the hero-cudgel for the fan,  
 And strives to make of every maid a man.  
 Heaven sends at length misfortunes; but her soul,  
 Free-born and firm, disdains the base controul;  
 Unwavering drinks the goblet; and when this  
 Fails in its power t' achieve the purposed bliss,  
 Prone from the cliff deep plunges thro' the wave,  
 And twice rejects the life that nature gave.' P. 75.

We transcribe with great pleasure a part of the note which follows soon after on this subject, which stigmatises justly the buckram rant of a Goethe on such a maniac as Werther, who becomes, under this

'—historiographer, a man of sentiment and moral excellence: his life is a series of universal benevolence, and his death a public calamity. Our feelings are interested in his illicit attachment, and we apologise for his unhappy end, instead of anathematising it as a crime of the first magnitude. It is the same with respect to the young woman who, seduced and deserted by her lover, or left a widow by the untimely death of her husband, indulges such a degree of despair as drives her into lunacy or suicide. She is immediately selected, in the present day, as the subject of some plaintive ballad, or the episode of some didactic poem. The fineness of her feelings is expatiated upon,—the exquisite sensibility of her nerves; every eye that reads the story weeps over it; and those who were acquainted with her regard her as a being superior to themselves, and fondly cherish the memory of her misfortunes,

‘How much wiser would it be to inculcate the duty and superior heroism of subjugating the violence of our passions; of triumphing over ourselves; and of diminishing half the load of our sufferings by the magnanimous exercise of fortitude and resignation! How much wiser, and more beneficial to the world at large, to draw our heroes and our heroines from those who have thus acted, than from cowards who have shrunk from the contest to which they have been called; who, without exerting an individual effort to extricate them from their misfortunes, have voluntarily yielded themselves over to insanity, or suicide; and who, by the ruin of themselves, become, perhaps, the ruin of their families.’

‘There certainly are instances to be met with, occasionally, of constitutions framed with so peculiar a delicacy of feeling, and of sufferings so severe and accumulated, as to render every exertion impossible; and in which the mind must necessarily sink beneath the burden that oppresses it. Such instances, undoubtedly, demand our most cordial commiseration: but let us confine the sympathy we feel to the circle of private life, and not drag forth the unhappy victim, from the sanctity of her own seclusion, to ornament the garish scenes of a novel, or figure in the melodies of poetry. Much less let us, with false generosity, gloss over what is really a crime, and a crime of high magnitude too, through a fear of incurring the imputation of moroseness and severity of manners.’ p. 79.

Two more cantos are promised to us, which will delineate fully ‘the universal or cosmopolitan state of heavenly harmony and happiness,’ to which the present happiness of Great Britain is only a prelude: and from the encouragement given to the part before us by the public, we trust the poet will be stimulated to favour us soon with these remaining portions. The lines are in general smooth—the objects of satire just—the notes learned, yet intelligible—the morality unexceptionable.

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ART. XV.—*Animadversions on Dr. Haweis's Impartial and succinct History of the Church of Christ, by the Rev. Isaac Milner, D.D. &c. Being the Preface to the Second Edition of Vol. I. of the late Rev. Joseph Milner's History of the Church of Christ. 8vo. 1s. Matthews. 1800.*

MR. Milner was formerly, and Dr. Haweis is still, a distinguished character in that religious class which is now known by the name of the Evangelical Clergy. They agreed together in the chief tenets of the Christian church as established in the articles of the church of England—they differed in their opinions of ecclesiastical discipline. Dr. Haweis is an advocate for unlimited toleration. Mr. Milner, while he warmly vindicates establishments, allows only of a toleration to a very limited extent. The animadversions before us arise from this difference of opinion. They have both published ecclesiastical histories; and that of



Mr. Milner, which cannot but excite astonishment in those who are unacquainted with the nature of the press at Cambridge, has been printed at the expence of that university, to the new edition of which the animadversions before us are intended as a preface. In Dr. Haweis's work notice is frequently taken of Mr. Milner's History; and his particular sentiments on establishment and toleration are combated without acrimony, and in a manner which the author before us, most inconsistently with the general tenor of his work, is obliged to confess to 'be much more respectful to Mr. Milner, and to allow him much greater excellence of character and ability, in every point of view, than literary adversaries usually do who differ so much on any subject in which they are much interested.' The real fact we believe to be this, that the two ecclesiastical historians had, during the life of Mr. Milner, the greatest affection for each other formerly, and that Dr. Haweis combated the sentiments of Mr. Milner without the least diminution of the respect which he entertained for a fellow-labourer in the vineyard of their common master.

With this general knowledge of the character of the two historians, but without the least personal acquaintance with either, we have read, with the utmost degree of astonishment, the work before us. If, instead of speaking respectfully of Mr. Milner, Dr. Haweis had treated him with the utmost contempt, and had depreciated the merits of his History, he could not have been attacked with greater virulence. Such a torrent of abuse is seldom to be found, even in ecclesiastical controversy. Dr. Haweis is represented to have published a 'hasty performance, characterised throughout by paucity of facts, deficiency of evidence, and by positive and declamatory assertions'—whose 'harsh language derives its support from manifest perversions and exaggerations of history. Not only no candid ingenuity of discrimination is displayed in separating real from imaginary charges, but even common historical and argumentative justice is continually violated by this peremptory judge. Instances we have without number of pert and summary decision; none of instructive and satisfactory discussion.' Dr. Haweis is insinuated to judge liberally alone 'when democratical and turbulent schismatics are to be defended;' and his spirit 'produces extreme candour and abundant credulity in support of factious sectarians. Perhaps in no page ever yet printed was there so much misrepresentation crowded together' as in the 378th page of Dr. Haweis's first dissertation. 'It is really painful to remark that this whole representation (namely in page 378 above mentioned) is contrary to truth, both as it respects the words and their meaning.' Dr. Haweis's 'fundamental maxims in ecclesiastical matters seem but too nearly allied to Jacobinical principles.' Dr. Haweis 'forgets the dictates of plain sense, and the duties of his sacred profession.' Dr. Haweis's 'book abounds with gross misrepresentations of the

general and indeterminate species, as well as those which have been called positive and unequivocal.' It is insinuated that Dr. Haweis 'takes advantage of the democratical and profane turn of the present day; his work appears to be written in the spirit of party and of temporal views; he has written nauseous and disgusting encomiums on the lenity of Julian the Apostate.'

The writer of this pamphlet, not content with the indiscriminate abuse of which we have presented to our readers a very small portion, asserts that 'he cannot now read a page of that author (Dr. Haweis) without experiencing a painful apprehension of being misled by him in one shape or another;' that 'the friends and familiars of Dr. Haweis will doubtless blush for the many instances of disingenuous depravity which disgrace his late publication.'

The pen falls from our hand in making such extracts. Page after page we have been doomed to wade through abusive epithets, of which even Billingsgate would be ashamed; and if our disgust had not entirely gotten the better of every feeling besides, we must have burst into a laugh when we reflected on the origin of this violent passion; for though 'our armies swore terribly in Flanders,' and Dr. Slop was irritated in the highest degree at the vexation of the slip knot, we suspect that neither were in such paroxysms of wrath as our author when he was committing to paper the violence of these effusions. Will our readers believe that after all this virulent language, which arose from a supposed misrepresentation of Mr. Milner's sentiments by Dr. Haweis, the author of this pamphlet gives the sentiments of Mr. Milner, his brother, in language which would justify Dr. Haweis's mode of attack. The sentiment we refer to, as attributed to Mr. Milner, is the following: 'The supreme power has a right to restrain men from deriding and profaning the sacred institutions of the country, and from propagating infidelity, idolatry, atheism, and gross irreligion of every sort. The essentials of revealed religion cannot be neglected or despised without a turpitude of heart which the Scripture connects with the final ruin of the soul.' Against this right of the supreme power Dr. Haweis argues but in quoting the sentiments of Mr. Milner—he does not quote his words precisely; and we may add that there is a want of precision in his argument, as well as the appearance of overcharging, in some degree, the tenets of his adversary. But this does not seem to arise from any ill design; nor could it well, when the error might be so easily detected. Dr. Haweis takes up the question generally, of the right of the supreme power to interfere in matters of conscience. Mr. Milner allows the right of interference. Dr. Milner contends that his brother allowed that right to be exercised only by restraining, not by compelling. Dr. Haweis does not seem to have been sufficiently attentive in his language to this

distinction, and has hereby given occasion to all this uproar about Jacobins and democrats, and misquotations, and church and state, &c. &c. &c. Yet we cannot help thinking that some unfortunate sizer passed through the quadrangle without capturing the author before us on the day that he began these animadversions, otherwise it is impossible to account for his inappropriate rage: but in another point of view his exertions will be very advantageous to Dr. Haweis. If these animadversions make the preface to Mr. Milner's Church History, we cannot doubt that the sale of it will be materially injured; and the first act of every purchaser, who was an admirer of Mr. Milner's character, will be to throw the unnecessary appendage into the fire. We must add one singular circumstance, that, after all the vapouring about Dr. Haweis's misquotation, our author expects that a reader of the second edition of his brother's Church History, who is struck with its great variations, in some few instances, from the first edition, is to understand that they 'are to be justified either from actual remarks of the author in manuscript, or from the editor's recollection of his conversations.'

ART. XVI.—*A Reply to the Animadversions of the Dean of Carlisle on the succinct and impartial History of the Church of Christ, by the Rev. Dr. Haweis.* 8vo. 6d. Mawman. 1801.

WE had scarcely thrown aside the preceding pamphlet when the reply to it was put into our hands; and, wearied with the virulence and abuse with which our eyes had been assailed, and fearful of the effects of irritation too common among controversial theologues, we took up this work with fear and trembling, and prepared ourselves for another equally violent attack on our moral feelings. Inexpressible, however, was our surprise and satisfaction, on reading two or three pages, to find no traces of unseemly warmth. We continued the perusal with pleasure; we were filled with admiration of the writer; and, at the conclusion, we could not avoid asserting, This answer unites together the piety of a Christian, the learning of a scholar, and the manners of a gentleman.—Though violently attacked, the author deigns not to retort railing for railing; he endeavours even to extenuate the faults of his adversary, and to praise him wherever he has the least opportunity. Relying upon the statement advanced by Dr. Milner, we really thought that there had been a rather blameable want of precision in Dr. Haweis; but we must now even retract this censure. The quotation he has made from Mr. Milner's Church History justifies every thing Dr. Haweis has said on the point in dispute. It is as follows:

"The general arguments," says Mr. Milner, "drawn from ex-



pediency, and the example of the Jews, appear to me to justify the civil magistrate not only in instituting and supporting ecclesiastical establishments, but also in restraining and punishing the propagators of irreligious opinions. For can any thing be more plain, than that if public utility require a provision to be made for the worship of God and the instruction of the people in true religion, the same utility will require that every thing should be suppressed which has a tendency to destroy the efficacy of that provision or diminish its influence? And on these principles acted the good kings, judges, and priests of Israel, in abundance of instances." P. 9.

Against this erroneous and unchristian opinion Dr. Haweis argued with great energy and judgement; but he did not think it necessary to quote long passages from Mr. Milner's History; and he properly says, in reply to Dr. Milner's charge of misrepresentation,

'I never intended to give Mr. Milner's words, but I meant to give an epitome of his argument: and I am content to commit the justness of my statement to the impartial public, and rest the issue there.' P. 10.

To this decision he may indeed confidently apply; and not only from the charge of gross and wilful misrepresentation, but from the charge of misrepresenting at all he will be acquitted by the jury to whom he appeals.

Has Dr. Haweis been then in no respect blame-worthy? He himself allows it in one or two instances: and for an oversight, on which Dr. Milner triumphs with unbounded bitterness of reproof, he asserts, 'I will gladly excuse many of the bitter, I might say ungentlemanlike expressions, which the dean has made use of.'

In return for Dr. Milner's acrimonious personalities, Dr. Haweis treats him as 'the worthy dean of Carlisle,' and addresses him in the most affectionate language.

'I sincerely regret every expression which has escaped me that bears the resemblance of disrespect or distortion of his words or meaning, and entreat from the Dean the forgiveness which I should most assuredly have received from his brother.' P. 7.

'Whatever dean Milner may think of me, or however his zeal may be excited for the credit of a relation who truly deserves to be had in everlasting remembrance, I believe him incapable of intending wilful wrong, either in word or deed.' P. 10.

After pointing out an egregious misrepresentation of Dr. Milner's, which is altogether unaccountable, Dr. Haweis calmly remarks:

'Let the dean of Carlisle candidly review his own words, and then ask his own heart, whether he ought to be so very inexorable towards "my negligences and ignorances?"' P. 20.

And, on summing up the whole, he adds,

‘ I have done—thanking cordially the dean of Carlisle for giving me an opportunity of explaining many particulars where I might have been much misconceived.’ P. 31.

Indeed Dr. Haweis has great reason to thank his adversary; for he has had an opportunity of clearly proving ‘ that the Dean’s misrepresentations of his religious principles are chargeable with more disingenuousness and injurious consequences, and the asperity of his language worthy a severer censure, than any thing he, Dr. Haweis, has mistaken or advanced in his remarks on Dr. Milner’s brother; that the controversy on the expediency or utility of penal establishments will be no longer involved in difficulty, if men will hear argument instead of invective; and that the history given of the church, by Dr. Haweis, will be found in all its momentous features faithful and impartial.’ It is singular that two distinguished characters of the university of Cambridge should be employed at the same time in writing animadversions, the one on Dr. Haweis’s Church History, the other on bishop Pretyman’s Christian Theology; and that their style, manner, language, and sentiments, should form so complete a contrast to each other.

ART. XVII.—*Letters written during a Residence in England. Translated from the French of Henry Meister. Containing many curious Remarks upon English Manners and Customs, Government, Climate, Literature, Theatres, &c. &c. &c. Together with a Letter from the Margravine of Anspach to the Author. 8vo. 6s. Boards. Longman and Rees.*

THESE Letters, in the original, are possessed of a high degree of elegance as well as sprightliness; and we lament to see that they have suffered considerably in both respects in the translation before us, the language of which is too frequently jejune and low, and so abundant in circumlocution as to destroy all the spirit of anecdote-writing. The truth of some part of this observation will, we think, readily be acknowledged by the reader on perusing the two first paragraphs of the very first letter that occurs.

‘ You wish me to give you some account of my tour in England; and for my part I am ready enough to satisfy you in this respect, only premising that you are to expect no pompous descriptions, high-flown remarks, or minute observations. I have seen a great deal, and considered more; but there is no book written for the use of travellers, however futile or trifling, that will not satisfy your curiosity better than I shall be able to do with my post-haste comments;

for what I shall have to say will be rather what I have thought than what I have seen.

‘When my stomach was relieved from the anxiety it had felt for ten or twelve hours during which we were on our passage, the first objects I viewed struck me with surprize, when I reflected that in so short a distance as our continent is separated from this island, they were so very different. The soil, the air, the style of building, the dress and manners of the people, are so much unlike, as to give us room to suppose that a distance of some ages have interposed to disjoin two nations, which now seem to have a desire to keep up a communication with, and follow the example of, each other.’ P. I.

There is, nevertheless, a sufficient degree of the animation of the original retained to make the volume, as a whole, an amusing and even interesting performance: and if the scenery and incidents described in it be not new, they are at least written for the most part in a new and agreeable manner. The following extract gives an account of attending the margravine of Anspach (to whom the letters are dedicated), and a numerous suite, to a dinner provided for herself and the margrave by the worshipful company of fishmongers, of which the latter is a liveryman, at their public hall in the city.

‘I must now give you some account of one of the pleasantest days that I have passed here. On the evening preceding it, I had orders from the margravine to attend her at Hammersmith, the next morning, at an early hour, for what purpose I was not informed. I have often given you a description of that delightful spot. If you except Park-Place and Richmond, I believe few situations on the banks of the Thames afford a more delightful prospect. I found the noble large beech-tree next the river, which conceals the view of the house only to render the transient prospect of it more charming, surrounded with tables decked out ‘with a princely magnificence.’ In a short time after my arrival, I beheld a sight perfectly new to me, and which made me think I was actually present at one of those splendid Venetian festivals with which my fancy has been so often charmed in description. Neptune was in the act of driving on the stream with his trident—or, to speak like a common man, it was the tide of flood, when the river was suddenly covered with boats and magnificent barges. The neighbouring echoes were roused with the lively sound of music, adapted to the occasion, which continued playing most delightfully until the flotilla reached our shore. At length, the principal barge landing near the tree before mentioned, was saluted by a general discharge of our little platform of artillery. Amidst these confused sounds of cannon, horns, and clarionets, I observed about thirty gentlemen, and more than twice that number of ladies, coming on shore, all most elegantly dressed. Their highnesses preceded this numerous party, and led it towards the tables spread for the refreshment of the ladies and gentlemen, who were now requested to place themselves at them. There was, likewise, a table set out for the six-and-thirty watermen who rowed the barge. These were all uniformly clothed, with caps and tassels, white jackets, and silver



badges, embossed with the arms of the company they belonged to. Their table, as you may imagine, was well supplied with liquors, and they emptied their bottles very dexterously, amidst repeated huzzas. When the repast was finished, I was invited, with the rest of the margrave's court, to attend their highnesses in the principal barge, and, by the vigorous exertions of our spirited boatmen, we soon passed the bridges of Chelsea, Westminster, and Black-Friars. The passage was so exceedingly pleasant, that I thought it a very short one. I passed the time in conversation with the ladies who sat next me, who were so polite as to take great pains to understand me, as I on my part did to make myself understood, and amuse them. The numerous villas, gardens, and pleasant prospects which presented themselves on either bank, as our well-loaded but nimble boat glided down the stream, furnished sufficient topics for discourse. I do not think there is any approach to London which affords a grander point of view than that which is seen after passing Chelsea, on drawing nigh to Westminster-Bridge. You then behold, in a clear and extensive perspective, the dome of St. Paul's cathedral and the steeple of the church of St. Martin in the Fields, two of the most remarkable structures of this immense metropolis. Our barge stopped on our arrival at London-Bridge. Our conductors here desired us to land, and led us through a passage, not indeed a very elegant one, into a noble and spacious building; arrived at which, the ladies and gentlemen were ushered into separate apartments. We were first conducted into a large closet, in which were deposited our hats and canes; and certain very necessary accommodations were shown to us placed behind a large green curtain. These points being settled with all proper decorum, we were introduced into the court of assistants, and at last into the hall, where we were to be banqueted. This room, which was very spacious, was more remarkable than any we had hitherto seen. It was of a rectangular form, and regularly proportioned, of the height nearly of the saloon at Marli; the windows were towards the river, very lofty, and threw a clear and agreeable light over the whole hall. The hall was itself encompassed by a very neat gallery. It was capable of containing an assemblage of several hundred people. It had at one end a handsome orchestra. After having viewed every part of the hall, we rejoined the ladies, soon after which dinner was announced to be on the table. Represent to yourself a table of the figure of a horse-shoe, placed in the middle of this large hall, with about one hundred-and-thirty or forty covers, the president of the entertainment seated in an old-fashioned state-chair at the head of it. On his right hand sate the margravine and her little court, with the gentlemen; on his left his own lady and the other ladies belonging to the company. To give you, once for all, an idea of a good English dinner, I must inform you, that after some tureens of excellent turtle soup, as highly-seasoned as the cooks were able to send it in, came the first course, which consisted entirely of the choicest fish—salmon, trout, turbot, with lobster and other sauces. The second course consisted of game of several sorts, particularly of buck venison, the fat of which is so delicious, and this heightened with currant jelly. The third course was composed of

tarts, puddings, creams, &c. followed by a fine desert of every kind of fruit which England could furnish, and which really appeared very delicate: some noble pine-apples of exquisite flavour, excellent ices, and some of the best wines which France and Spain produce. I must not forget, in the detail of this dinner, its respectable side-board, which was an English baron, an immense piece of roast beef, placed on a table appropriated to the purpose, on one side of the hall, over which were displayed the colours of Great Britain.' p. 241.

Tourists, before they commit themselves by writing on the customs and manners of the people amidst whom they are travelling, ought to be better acquainted with such kind of habits than M. Meister appears to have been in several instances. Among other curious blunders into which his ignorance on this point has betrayed him, we meet with the following upon the very common fashion of challenging to drink wine during dinner time; in the execution of which civility his mistake has led him to suppose that only one glass is employed on the occasion, and that the person challenging and the person acceding drink after each other out of the same vessel.

'I have to make, in this place, one observation, which appears a great contrast to my last remark. It is, that there are many practices openly made use of betwixt the sexes, which with us are considered as marks of the greatest familiarity. On the stage the actor applies his lips to those of the actress, when he salutes her; the same is practised by the people in general; the kiss of love and the kiss of friendship are impressed alike on the lips. In the city, suppers are usually closed with drinking punch. The preparation of this liquor is generally assigned to the female part of the company, and it is thought a great mark of politeness in a lady, to ask permission of a gentleman to drink out of the glass which he has just emptied. I was once favoured in this manner by a very pretty young woman. If the rest of the company felt as I did upon the occasion, I presume the inconveniences attending a custom of this kind would be soon discovered. In Paris, we should be of opinion that decency ought to abolish this custom, especially as the phrase which comes out of the mouths of the ladies who make obliging proposals to you as you go out of the theatres is constantly, "Will you drink with me a glass of wine?"' p. 287.

Upon this passage the translator pertinently enough, though without much elegance of phraseology, adds the following note:

'These are the author's own English words. The reader observes how grossly he has misconstrued the fashion at our tables, and the ceremony observed in drinking *bob and nob*. From finding a similar phrase, in the invitation to it, made use of by women of the town, he has censured a very innocent practice.—This should be a caution to English tourists, and writers of travels, how they deal out their

censures, before they are sufficiently acquainted with the customs of the country which is the subject of their animadversions.' p. 289.

The phrase *hob and nob* is not, we believe, in very general acceptance among our circles of polite life in the present day: and the invitation of our ladies of pleasure is not given us in the text in the exact order of their own language.

## MONTHLY CATALOGUE.

### POLITICS, &c.

ART. 18.—*A Letter to the Right Honourable William Pitt, on the Influence of the Stoppage of Issues in Specie at the Bank of England; on the Prices of Provisions, and other Commodities. By Walter Boyd, Esq. M.P. 8vo. 3s. 6d. Wright. 1801.*

*SUA* cuique in arte credendum est—is an old adage: but ‘who shall decide when doctors disagree?’ We have before us the writings of two great money dealers, both members of parliament, both great negotiators in loans, both interested highly in the finance and Bank proceedings of this country. Who can dispute their knowledge of a subject in which they are so conversant? and who so inadequate to it as reviewers, who are so little connected with *scrip* and *omnium*? The tact of a guinea is well known not often to soil their fingers; and if the old custom of this country still prevailed, and guineas were the current medium of barter, we must have relinquished this subject altogether: but as the discussion is on the value of *paper*, we may claim some right to be heard and attended to; and having never been engaged in loans, contracts, ministerial jobs, issuing false bills of credit, drawing and redrawing, &c. &c. we shall at least bring disinterestedness—a rare quality in the present day!—to market, and may not be found unqualified to hold the balance, impartially, between our monied literati.

The high price of provisions has been connected with a variety of supposed causes: a real scarcity of grain—speculations of monopolists and regraters—an increased population—and the war. All these are rejected by Mr. Boyd as inadequate to the effects produced, and he attributes the whole to the Bank’s stopping payment, and the permission allowed to it to issue paper as a legal tender, which is now become the current medium in consequence of this act of parliament, and the support of the monied interest. There was a time, it is justly observed by the writer before us, when no doubt was entertained that the Bank could perform its promise to pay on demand; and to have a credit as firm as that of the Bank of England was a common proverb. That boast is now lost; and, from the period the Bank lost it, provisions,



and almost every other article in life, have increased in value to a prodigious degree. It is natural then, it is contended, to combine these two events as cause and effect; and the conjecture may be well-founded, but the data alleged in this pamphlet are not sufficient to ascertain the fact. The Bank possesses the power of issuing a substitute for coin, and this substitute no longer bears its accustomed quality of being the representative of coin. Such a change cannot be introduced into a system without producing some effect: if the Bank had never stopped payment, this single act alone of legalising a substitute for money must produce some effect. The payment of the dividends is made in this new coinage, which carries on its face the words "I promise to pay," whereas they ought to be—"I promise to exchange this paper for other paper." What is the natural effect of such a power? The Bank issues several millions of these pieces of paper: and supposing it to have received money from government for these payments, it has then issued a quantity of paper alone, and the millions of gold acquired from government become its own property, and must be either stowed away or used to its individual advantage. The idea of its being stowed away is too ridiculous to be entertained by any one; and the extreme advantage of gold, when others are confined to paper, must be evident to every man. In fact, by this measure, the Bank becomes, if it please, the monopoliser of all the gold in the country; it can increase or decrease its circulation at pleasure; it can send, at pleasure, its substitute for money into every market; and it matters not what is the demand on any day as the price of an article, since it can lose nothing by the purchase, and must be a gainer by the next rise. In discounting bills again it is bound by no tie. It gives its paper substitute to any amount—its losses are merely nominal, but its gains are real; for as long as there is money or commodity in the country they may be exchanged for this fictitious coinage. All this is too evident, and the fate of paper money in other countries has sufficiently developed the nature of the substitute system; and the surprise is not that the price of provisions should be increased to their present average, but that it has not increased in a ten-fold ratio.

Here seems to be the great difficulty for which the pamphlet before us does not by any means account. If the statements given in by the Bank, of the circulation of its paper, may be depended upon, the difference between the average circulation of three years, ending December 1795, viz. 11,975,573*l.* and the circulation on December 6th, 1800, viz. 15,450,970*l.* is too small to account for the rise of provisions in the manner it is given by the author. He refers us to the statement of the Bank for a century, and would hence conclude that even a small addition must have a prodigious effect; but this is not easily proved, and we should be glad to have it connected with the gradual price of provisions on the addition of every million of notes to the previous circulation. His argument on exchanges does not assist him; and the value of bullion has, at different periods, varied without any thing of the connexion he is anxious at the present moment to establish.

Still it is difficult to doubt the fact, that the legalised tender of notes must have a pernicious effect; and the agitation of this

question in Paris, in the year 1788, when our author and another banker opposed the measure, together with its adoption by the French government, might be sufficient, one would think, to open the eyes of our own nation.

‘On no occasion did I ever take so warm a part against any measure; and I take God to witness I did so from the most intimate conviction that ruin must inevitably be the consequence. I lived to see all my predictions realised, and the authors of the scheme curse their blind infatuation, which had led them to propose a measure which most assuredly paved the way to that ruinous system of paper which swallowed up so many fortunes, and destroyed all the sacred respect for property in that country.’ P. 105.

ART. 19.—*Observations on the Publication of Walter Boyd, Esq. M. P. By Sir Francis Baring, Bart. 8vo. 1s. Sewell. 1801.*

Sir F. Baring contends that the sum of three millions and a half, the increase in the paper circulation, is, from its comparative insignificance, too small to produce the effects assigned to it by Mr. Boyd; and he brings a strong fact against Mr. Boyd’s reasonings, which is, ‘that in the year 1796 he, Mr. Boyd, would have considered fifteen millions and a half of paper as very inadequate to furnish a circulating medium for the country.’ The baronet proposes, however, either a limitation of the Bank circulation, or an exact return of the highest amount of its notes in circulation, to be adopted by parliament. From this circumstance alone the public may see that danger is to be apprehended from the Bank; but to what extent time only must determine.

ART. 20.—*Brief Observations on a late Letter addressed to the Right Hon. W. Pitt, by W. Boyd, Esq. &c. on the Stoppage of Issues in Specie by the Bank of England, &c. 8vo. 1s. Debrett. 1801.*

The author begins with a variety of vague insinuations against Mr. Boyd, all of which we believe to be ill-founded, and the effects of a prejudiced mind, eagerly hunting for every unworthy motive that can be imagined, instead of contenting itself with the honourable, and at the same time most probable, motives for Mr. Boyd’s conduct. The inadequacy of the sum assigned by Mr. Boyd to produce the rise in provisions is triumphantly declaimed on; but no one will join the author in supposing, that ‘were the Bank to unlock its chests, and supply the specie which they contained to be sent abroad, the immediate effect would be the lowering of the exchange.’ We rather believe that the clerks and porters, in executing the orders of the Bank, turning the rusty keys and making the vaults resound with the clashing of coffers, would exclaim, according to the old story,

‘Parturiunt montes—nascitur ridiculus mus.’

ART. 21.—*The Effect of Paper-Money on the Price of Provisions; or the Point in Dispute between Mr. Boyd and Sir F. Baring examined; the Bank Paper-Money proved to be an adequate Cause for the high Price of Provisions, and Constitutional Remedies recommended. By W. Frend. 8vo. 1s. 6d. Ridgeway. 1801.*

Mr. Frend steers between the rival antagonists; and allowing to

both great commercial talents, integrity, and independence, proves that they have each fallen into a similar degree of inaccuracy:—Mr. Boyd by ascribing so great an effect as the present dearness of provisions to the trifling action of three millions and a half of notes: Sir F. Baring by calculating the prosperity of the country at less than five times that sum, or fifteen millions of Bank-notes. Mr. Frend agrees with Mr. Boyd in attributing the rise in provisions in great measure to the Bank; but he accounts for its mode of operation in a different manner, and assigns, as its prime cause, the stoppage of payment at the Bank and the issue of paper-money, which had in itself no intrinsic value. He considers, therefore, the paper in circulation as an alloy to the gold, and shows in an ingenious manner that the effect of the paper-money is to depreciate the value of gold about one half; and, consequently, that a guinea, or a pound note and a shilling, can buy very little more than one-half what it did in 1795. Many hints are thrown out on paper-money, which deserve the consideration of the financier and the trader; and Mr. Boyd is encouraged to re-examine his statement, lest, by the advantage he has given to the advocates for the paper system, the public may be lulled into fatal security. The remedies proposed to the present baneful effects of the paper-money are two-fold; first, to restrain, on the suggestion of Sir F. Baring, the Bank in the emission of its paper; and secondly, to raise the wages of the labourer, by the justices at their quarter sessions, according to the price of provisions. The whole is enlivened in this author's peculiar manner, who, with much deference to the antagonist financiers, has very skilfully availed himself of their mutual concessions and suggestions.

**ART. 22.**—*Political and Military Memoirs of Europe, during the Year 1799.* By T. E. Ritchie. Part I. 8vo. 6s. Boards. Crosby and Letterman. 1800.

This writer is a wholesale dealer in poetical epithets—‘the circuit of our sea-girt isle—glory soaring beyond the ken of history—the Pactolean stream of the British treasures sweeping the Tartar and the beastly Siberian from their deserts—Mount Vesuvius during the torrentuous eruption that overwhelmed Herculaneum, and when disgorging the blazing masses that inhumed Pompeia and its inhabitants.’ In his words, too, he is not less affected: at times we must have ‘evanish’ for vanish; ‘narrate’ repeatedly; but others ‘chime in’ with less ceremony. Yet there is so much merit in these Memoirs, that if the writer could be persuaded to put them into the hands of some Englishman of taste, they might become an acceptable present to the public. The freedom and justice of his remarks do the author great credit, and every reflecting mind will join with him in the following sentiment:

‘The thunder of the cannon may dictate obedience, but it cannot convince the understanding: if opinions be groundless, they will expire of themselves, and the common sense of the people will prove triumphant; but if founded on immutable truths, no violence can eradicate them from the human mind.’ p. 6.



## RELIGION.

ART. 23.—*A seasonable Caution against the Abominations of the Church of Rome. By the Rev. C. De Coetlogon, M. A. &c. 12mo. 2d. Williams.*

Terrible anathemas against popery! Protestants are to be frightened, not reasoned with; Catholics are to be abused for the cruelties of their remote predecessors: and the writer forgets, in his catalogue of martyrs, that Cranmer himself acted in the same manner, and put a man to death for differing from him in opinion; and that lady Jane Grey was not a martyr to religion, but a prisoner condemned for high-treason. Such a dissuasive as this from popery does no credit to the writer, and will not benefit the cause of Truth.

ART. 24.—*The proper Improvement of Divine Chastening recommended to National Attention, in a Sermon preached at Clapham, 12th March, 1800. By T. Urwick. 8vo. 1s. Cadell and Davies.*

A semi-politico sermon, terminating with an exhortation to vital religion; by the revival of which, in Great Britain, the writer prays that the kingdom may flourish.

ART. 25.—*Prayers for Families; consisting of a Form, short but comprehensive, for the Morning and Evening of every Day in the Week. Selected by Edward Pearson, B. D. Rector of Rempstone, Nottinghamshire. 8vo. 3s. Rivingtons.*

These prayers are drawn up with the best intentions; but perhaps it would be better to encourage families to use the Common Prayer-book, by which, from the variety and conciseness of its compositions, and more especially its excellent devotional psalms, they may be more advantageously guided in their religious exercises, and kept more attentive to the forms and principles of the church.

ART. 26.—*The Duty of not running in Debt; considered in a Discourse, preached before the University of Cambridge, January 1800. By George Whitmore, B. D. 8vo. 1s. 6d. Rivingtons.*

A very proper sermon for academical youth on a duty much neglected in the university, and the neglect of which is not unfrequently felt through a considerable portion of future life. We hope, however, it is from want of acquaintance with the higher classes of the community, and from his sequestered and studious habits alone, that the author has indulged in vague declamation, and supposed that to run in debt is 'in the world considered as a lofty ennobling distinction.' Nor can we allow it by any means to be true, that 'the same mean and unworthy causes that actuate the higher classes, a defect of moral principle, the influence of example, the habit of indolence, the hatred of trouble, the suggestions of vanity, and the inordinate love of pleasure, have propagated this vicious practice through all orders of society.' The author, moreover, is not aware perhaps, that it is not by the wisdom 'of our laws the personal liberty of the debtor, who cannot or will not pay, is left at the creditor's discretion;' for there are not wanting professional men who doubt the legality of the practice of imprisoning for debt; and the process itself shows the want of a complete legal sanction. Instead, therefore, of insinuating a wish with

our author that the wisdom of the legislature 'may think fit to abolish' the privilege of a few, we should rather hope to see an abolition of a different kind, and wish that imprisonment for debt were totally annihilated. But where the author moves in his own sphere, and shows young men the imprudence and injustice of running in debt, his discourse is highly judicious, and worthy of perusal.

ART. 27.—*The Mercy of God; especially considered with Reference to our present Situation; a Sermon, preached at St. Julian's, Shrewsbury, on Sunday, September 14, 1800. By Samuel Butler, M.A. &c. 12mo. 1s. No Publisher's Name.*

We perfectly agree with this writer in his remarks upon a passage in his own sermon—'Laws may be enforced against monopolists,' &c.—'These considerations, however, do not belong to this place.' They do not indeed! Nor can we conceive the least reason for giving these hasty effusions (for they were committed to writing only the night before they were preached) in a cheap edition to the public.—The writer is a classical scholar, and would do well to recollect the Horatian precept upon this subject.

ART. 28.—*A Funeral Sermon, to the Memory of the late Rev. W. Stevens, D.D. preached at Grosvenor Chapel, and St. George's Church, Hanover Square, on Sunday, October 12, 1800. By the Rev. T. Baseley, M.A. Published by Request. 8vo. 1s. Cadell and Davies.*

A tribute of respect to the memory of Dr. Stevens, equally creditable to the subject of the discourse, the preacher, and his parish.

ART. 29.—*On the Right of Individual Judgment in Religion; a Sermon, preached at Chewbent, Lancashire, on the 25th June, 1800, at the Annual Provincial Meeting of the Ministers of the Presbyterian Persuasion. By George Walker, F.R.S. &c. Published at the Request of the Congregation. 8vo. 1s. Johnson.*

A manly energetic discourse on the liberty of a Christian, which, though addressed to one peculiar sect of the Christian church, contains arguments which ought to be embraced by every one who names the name of Christ; and a deviation from which remains to the present day a reproach to innumerable professors of our holy religion. We recommend to all who have departed from the spirit and practice of our Lord in this respect the following paragraph of the preacher before us:

'The right of individual judgment in religion is derived to you from God; it is his gift; coeval with your rational natures; and confirmed anew to you, in the mission of Jesus Christ, being the essence of that liberty wherewith Christ hath made you free. In the exercise of this privilege is included all that is honest in a Christian; all the sincerity of his devotion to God, and to his truth. It summons you to enquire into his will, in whatever way this will may be conveyed to you; without suffering one prejudice to intercept, one passion to corrupt, one interest to divert, or one fear to intimidate you in the virtuous pursuit. And, whatever conviction, whatever faith, this active, intellectual, and honest enquiry shall conduct you to, that is your religion, your Christianity; which, with an inge-

nuous and decent firmness, you are to profess to the world; it is that confession of your master which you are to make before men, if you expect that he will confess you before men and angels in the last discriminating day.' P. 27.

ART. 30.—*Why are you a Churchman? A plain Question, answered in a Dialogue between Mr. Fitz Adam and John Oakley.* 12mo. 4d. Hatchard. 1800.

The arguments used by the churchman are similar, in general, to those of a Popish priest in his endeavours to convert a Protestant. The reasons for being a churchman are to be founded on the greater conformity of the church to the dictates of our Saviour and his Apostles than that of any other form of the Christian religion; and to terrify a person with the notion, that out of the church there is a greater danger of jacobinism, is ridiculous. Such a bugbear implies an ignorance of the solid defences of the church of England, published before jacobinism had made its entrance into the world.

ART. 31.—*New Evidences in Favour of Christianity, derived from the Fulfilment of Prophecy: being an Explanation of the Seven Vials of God's Wrath.* 12mo. 3d. No Publisher's Name. 1800.

Christianity does not stand in need of such evidence as is here presented to us; nor will the sceptic or unbeliever, who rejects the evidence already afforded him, be inclined to pay much attention to the interpretation of seven vials, which pour out wrath upon France, Holland, Rome, Great-Britain, the Ottoman empire, and end in a total convulsion of Europe. Great-Britain is here distinguished by a title which does not seem altogether appropriate:—she is termed the seat of the beast; and the vial of wrath is said to prefigure the triple assessment bill. Our readers will readily excuse us from proceeding any farther into prophecies of such a nature.

ART. 32.—*A Sermon, preached at the Assizes held at Wisbech, August 7th, 1800, before Henry Gwillim, Esq. Chief Justice of the Isle of Ely. By Cesar Morgan, D.D. &c. Published at the Request of the Magistrates present.* 8vo. 1s. Rivingtons.

The preacher informs us that 'the wise author of our being has implanted a principle within us, by the energy of which we are able to choose, without an antecedent preference, out of the exhaustless storehouse of nature, which is supplied with an infinite multitude of objects, each calculated to answer our purpose.' The choice itself, according to his principles, stamps a value upon the object, and the value is retained with the utmost firmness. We should be much obliged to the writer to favour us with a single proof of the existence of this principle, or a single instance of its operation, and to point out a single choice ever made without some motive in the mind for preferring the object of its choice to the objects that are discarded. From this speculation we are carried into an inquiry after the greatest good; the foundation of laws, and obedience to them; a long compliment to the chief judge on the bench; a prediction of his future conduct among 'the worshippers of Brahma and the believers of Mahomet;' an apostrophe against the modern principles of liberty and equality; and encomiums on the constitution of England in church and state,



## MEDICINE, &amp;c.

ART. 33.—*An Essay on Phlegmatia Dolens; including an Account of the Symptoms, Causes, and Cure of Peritonitis Puerperalis and Conjunctiva, &c.* By John Hull, M.D. 8vo. 6s. 6d. Boards. Bickerstaff. 1800.

Dr. Hull has unreasonably expanded his remarks on the elastic swelling of the lower extremities after child-bed. We have already noticed Mr. White's doctrine, which we could not fully approve, and Dr. Ferriar's, which appeared more probable, but with which, on the whole, we were not perfectly satisfied. Our present author considers it as an inflammation, attended with effusion, of what must be supposed, from its elasticity, the glutinous part of the blood; and the cure is either antiphlogistic, or, in the latter periods, of a tonic nature. The whole is too diffuse, and we have found little information either respecting the pathology or cure. We remember seeing, very early in our practice, an instance of this disease; and we know not that our first plan admits of improvement. We gave Dover's powders, with frequent saline purgatives, and applied leeches, with anodyne and camphorated liniments. This plan we have continued to pursue, and have heard or read of none which promises fairer for success.

ART. 34.—*Observations on the History and Cure of Asthma; and a Review of 'A Practical Enquiry on Disordered Respiration\*'; in a Letter to Robert Bree, M.D. the Author of that Work.* By George Lipscomb, Surgeon, at Birmingham, &c. &c. 8vo. 3s. Johnson. 1800.

It is singular that a practitioner residing in the same town with the author of a treatise on disordered respiration should be unknown to him, 'either as a gentleman or a physician;' and it is still more singular that, although *unknown*, he should have applied a microscope of peculiarly high powers in detecting his errors. We examined Dr. Bree's work on the broad ground of a peculiar opinion: Mr. Lipscomb 'reviews' it with a captious eagerness to find fault; and has taken up the first edition, which was in many places more exceptionable than the second. Our brother reviewer therefore differs very materially in his account from ourselves; but as the author has published his thoughts more maturely, we think whatever early errors he may have been guilty of they should have been forgotten.

## EDUCATION.

ART. 35.—*Aphorisms on Education; selected from the Works of the most celebrated English, French, and Latin Writers, on that Subject; and intended as a Vade-Mecum for Parents, Guardians, Preceptors, Governesses, &c. In Three Parts.* 8vo. 2s. Boards. Longman and Rees. 1800.

The attention now paid to education renders this a very useful work to parents and teachers. The maxims relative to this subject are selected from the works of Rousseau, Rollin, Locke, Edgeworth, madame de Genlis, La Bruyère, Fenelon, Quintilian, and others, and will give to those who have the care of children either new hints on this important point, or the means of comparing their own practice with the extensive theory of others. The maxims are in general well selected, and the exceptionable parts in some of the writers judiciously omitted.

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\* See p. 315 of this Volume.

- ART. 36.—*The Spoiled Child; or, Indulgence counteracted.* By Mrs. Pilkington. 18mo. 1s. 6d. Vernor and Hood.

A very excellent story to show the pernicious effects of humouring children, intermixed with many other entertaining and moral anecdotes. It is a pity the author should have employed so many hard words in it—words far beyond the capacity of children, for whom it would otherwise be a useful present, and who might derive from it a great deal of instruction, conveyed in the best manner.

- ART. 37.—*Cortez; or, the Conquest of Mexico: as related by a Father to his Children; and designed for the Instruction of Youth.* Translated from the German of J. H. Campe. By Elizabeth Helme. 2 Vols. 12mo. 6s. Boards. Hurst. 1800.

The Germans are more attentive to the education of their children than any other nation; and Campe has rendered them very useful services. Instead of putting little tales of imagination, filled with the fantastic sensibility of the present day, and the hard words of boarding-schools, into their hands and heads, they apply to history itself, and afford young people a greater fund of entertainment from events in real life. In this work the conquest of Mexico is related in dialogue between a father and his children, who are allowed frequently to interrupt him with questions as to the meaning of words and things which they do not understand: this affords a convenient opportunity of communicating instruction; and this work itself will, we doubt not, be found very useful in boarding-schools, especially since, from its division into a variety of dialogues, a small portion may be read at intervals, and the children questioned on the contents of every separate part. The version is in general correct, but not sufficiently easy. Difficult words are too frequently admitted, and the translator has not kept it constantly in his recollection that the work is designed for the use of young people.

- ART. 38.—*The Happy Family at Eason House, exhibited in the amiable Conduct of the little Nelsons and their Parents.* Interspersed with select Pieces of Poetry. 18mo. 2s. Hurst.

A merchant of London takes a country-house in Sussex, to which he carries his family, ignorant of country manners, and unused to a country life, for the summer. The boys come home for the holidays, and all are wonderfully happy; of course father, mother, sons, and daughters, are all very good. A silly young lady of fashion is introduced, who is full of the caprices of rank: but it should have been recollected that this is an unusual sight in the country; such beings generally residing in London, Bath, or the watering-places.

- ART. 39.—*La Bruyère the Less; or, Characters and Manners of the Children of the present Age.* Written for the Use of Children of Twelve or Thirteen Years of Age; with the Exception of the Ten last Chapters, which apply to Persons of more advanced Years. Translated from the French of Madame de Genlis. 12mo. 3s. 6d. Boards. Longman and Rees. 1800.

- ART. 40. *A new Method of Instruction for Children from Five to Ten Years old, &c. &c.* Translated from the French of Madame de Genlis. 12mo. 4s. Boards. Longman and Rees. 1800.

The originals of these works have already passed through our

hands; and the admirers of madame de Genlis, who are acquainted with the French language, will be happy in this opportunity of being instructed and entertained by her through the medium of translation. We must repeat our recommendation of this lady's method of teaching children to draw and paint; and we wish that our recommendation on another subject could also reach the ears of the authoress. She informs us that she reads neither newspapers nor journals, and lives in absolute solitude. Such a sequestration from the world must have an ill effect upon her writings. She may form an ideal world to herself; but an insight into living manners will correct the prejudices necessary to a state of solitude, and newspapers and journals will enable her to form a better opinion of her own works.

ART. 41.—*Flora; or, the Deserted Child.* By Elizabeth Somerville. 18mo. 1s. Longman and Rees. 1800.

Flora, found in tatters by a lady of fortune, is brought up by her as her own child, and very soon learns to prattle as difficult words as if she had been educated in a fine boarding-school for young ladies. She is the mirror of every thing that is good, and is at last discovered to be the daughter of a man of opulence. Some of the incidents are well related; and, if the story were translated into English, it would make a very entertaining book for children.

#### POETRY.

ART. 42.—*Poems, by William Rowland Wake.* 8vo. 3s. Boards. Booker. 1800.

We find little to commend in this volume, except the intention expressed by its author of appropriating the profits of its publication to the support of an institution for the education of poor Catholics. The following translation, from the Latin of Buchanan, appears to us to be the most meritorious effort of Mr. Wake's poetic talents.

' Who's that boy with wings of dove?  
'Tis, it is the God of Love.—  
Say who is his happy sire?  
'Tis the eyes' enlivening fire.  
In what season was his birth?  
When gay Spring revives the earth.  
Where's his palace?—Where's his home?  
In the bosom's spacious dome.  
To what nurse is he consign'd?  
To gay youth of open mind.  
Say, what sweets his board equip?  
Beauty's cheek, and Pleasure's lip.  
Who compose his lively court?  
Wealthy Ease and wanton Sport.  
Why is warfare his delight?  
Hope and Fear urge him to fight.  
Fears he Death's destructive sway?  
No, that ne'er creates dismay.  
In the circle of an hour  
Oft this little sprightly power



(Such his copious store of lives,)

'Ten times dies—as oft revives.' P. 25.

ART. 43.—*An Ode on the Victory of the Nile, gained by Admiral Lord Nelson, on the First of August, 1798; over the French Fleet, commanded by Admiral Brueys, in the Bay of Aboukir.* 4to. 2s. Cadell and Davies. 1800.

The author of this ode exclaims in his prelude,

' I feel, I feel the rapture roll  
Impulsive through my swelling soul,  
In ecstasy divine.' P. 5.

We are afraid, however, that he was deceived by a false prognostic. He duly calls on the spirit who swept

' —the enthusiastic strings  
Of Pindar's ravish'd lyre;' P. 5.

but the spirit does not seem to have listened to his invocation. Aiming at sublimity, he falls into turgidity, and endeavours to make up by sound for what he wants in sense.

ART. 44.—*Hymn to the Earth, &c. Translated from the German of Count Frederic Leopold Stolberg; by the Rev. John Whitehouse, Chaplain to the Duke of York.* 4to. Cadell and Davies. 1800.

This translation of Stolberg's Hymn to the Earth is executed with considerable spirit, and uniformly maintains a dignified deportment. Mr. Whitehouse's blank verse is in general smooth and melodious, and the ear is properly relieved by a skilful variation of the pause. His imitation of Milton's manner has, however, betrayed him into the admission of some harsh lines, which, although not only tolerable, but ornamental, in so long a poem as the *Paradise Lost*, are altogether insufferable in so short a composition as the Hymn to the Earth. The following passages ought certainly to have been subjected to the file :

' —But when thou dost recline  
*Thy head in peaceful sleep, and th' o'er-arching vault*  
Which night extends around thee, cools thy limbs—.' P. 3.

\* \* \* \* \*

' How beautiful art thou, O parent Earth,  
*Watered abundant by the rivers of God!*' P. 6.

\* \* \* \* \*

' —Meekly the violet  
Shrinks from the eye, and hides its lovely head  
In secret glens, unseen, unless, perchance,  
Some artless blooming girl its simple sweets  
*Gather, to deck her innocent bosom with.*' P. 12.

The translation of the Epistle to Count Christian Stolberg is highly-finished ; but we cannot say much in commendation of the poem entitled '*Cain on the Sea-Shore* ;' it is at once feeble and inflated.

But we turn to a pleasanter task, and cheerfully lay before our readers the song addressed by the Stars to the Earth, in which we think the talents of the translator are exerted with no small success :

" Sweet be thy slumbers, sister, sweet repose  
 Lull thee on thy cool odour-scented bed,  
 Sleep peacefully, beloved, 'till thou wake  
 All fresh in rosiness : May no wild storms  
 With ruffian fury rend thy beauteous locks,  
 Nor swell the maddening tide above its banks,  
 Nor with hoarse discord, and tumultuous din,  
 Drown heaving Ocean's peaceful lullabies !  
 Hecla nor Etna with their thunderings wake thee ;  
 And on the darksome bosom of the Alps  
 May the winged lightnings sleep ! The air is hushed :  
 No clouds now interpose to hide from us  
 Thy beauty's loveliness, nor vapours dim  
 Shadowing thy orb, fair planet, intercept  
 The moon's mild cheering beams : The faery hours  
 Flit by thee on light step, 'till roseate morn  
 Wake thee ! And may thy children all partake  
 Of the calm hour of rest ! For those whom care,  
 Whom sorrow chases from the bed of peace,  
 The moon shall sooth them with her mild regards ;  
 For she can solace the distrest in heart,  
 By her blest influence, and in the breast  
 Of happy lovers beam a placid joy.  
 'Those who are voyaging the faithless deep,  
 We will conduct in their adventurous course  
 Through the dark night, in silver leading-strings,  
 That no vexed whirlpool, and no hidden rock,  
 Nor lurking quicksand, wound the gliding keel :  
 Then sleep, beloved sister, sweet repose  
 Lull thee on thy cool odoriferous bed,  
 Sleep peacefully, beloved, 'till thou wake  
 Decked by the morn, and gay in rosy smiles !" P. 4.

### DRAMA.

ART. 45.—*Stella*; translated from the German of M. Goethe, Author of the *Sorrows of Werter*, &c. 8vo. 2s. Hookham and Carpenter.

Count Ferdinand is tired of his wife Cecilia—he forsakes her, and seduces Stella, an amiable young woman, with whom he lives in great happiness—at last he feels remorse for this desertion of his wife, and sallies forth in pursuit of her : in the mean time Cecilia is about to place her daughter as a companion with Stella, with whom Ferdinand finds her on his return. He consents to abandon Stella, to whom he nevertheless confesses himself to be much attached, and live with his wife. Cecilia, however, finds a convenient expedient to prevent such a separation, and, in imitation of the romantic story recorded by Bayle and other biographers of count Glischen, proposes that they should all three live together, and divide the heart and bed of the husband,—a proposal readily acceded to.

The interest of this play is destroyed by the want of respectability in the character of Ferdinand : his inconstancy prevents all pity for the sufferings he endures. The ladies are certainly of a su-

perior order of beings; and we are sorry that a man should possess both who is unworthy of either. This is a favourite play in Germany, and we may easily collect from this circumstance some idea of the laxity of German principles. We wish it had been confined to the continent; our manners are sufficiently loose at present, and need no stimulating examples to make them more so.

ART. 46.—*Virginia, or the Fall of the Decemvirs; a Tragedy.* By John Bidlake, B.A. &c. 8vo. 1s. 6d. Murray and Highley. 1800.

In this tragedy, which is founded on the well-known story of the daughter of Virginius, Mr. Bidlake has given proof of very respectable dramatic talents. His plot is well constructed. To the outline of his play we can raise no other objection, than that the third scene of the first act does not promote the business of the drama. The author adheres almost without deviation to historic truth, as it is detailed by Livy, of whose speeches indeed he has considerably and properly availed himself. The various characters of the piece are well marked, and its diction is for the most part appropriate and eloquent. The general style of his verse is easy and melodious; but there are many lines which possess a character quite the reverse, and against which we cannot but enter our most decided protest. We select the following, and are astonished at the want of taste and metre displayed in their conformation.

‘The golden records treasur’d up by time, which lift  
The tutor’d mind above the reign of sense.’ p. 9.

‘There is, my good Icilius, there is a strength  
Of soul——.’ p. 15.

‘First then, my dear Virginia, of faithless men  
Be thou suspicious, who lie in wait—.’ p. 18.

‘——And there are men,  
My sweet Virginia, who, lusting to betray—.’ p. 19.

In many of the verses also the metre is not sufficiently marked by that necessary pause or cadence with which every verse should terminate, to distinguish it from bombast prose; in consequence of which they run into each other, and lose all the effect of poetic harmony.—A few instances will serve to illustrate our meaning.

‘Take seeming int’rest in thine hand, and paint  
It scattering golden show’rs——.’ p. 10.

‘Without the sense of true desert ’twill give  
Thee no delight——.’ p. 13.

‘Why then he dies! Some way I’ll find to rid  
Me of his hated life, unless thou deign’st to hear.’ p. 32.

After candidly pointing out these obvious defects, we select the following passage with pleasure, as a specimen of successful labour: it occurs in the third scene of the third act.



' *App.* I joy to see thee, and impatient burn  
To hear thy tale; and yet I fear to know it.  
If thou hast fail'd, look the bad news, and I  
Will read it in thy face: so told 'twere better.  
If thou canst give me hope, say yes; be quick,  
And I will bless thee. Then thou may'st at large  
The rest unfold, whose every circumstance  
Shall ravish ears. But ah! thou hast no look;  
Thou utterest not a single word—Perverse!  
There is no reading in thy countenance.

' *Clau.* Could I relate what thou wouldst wish to hear,  
I should not hesitate.

' *App.* Then thou hast fail'd.

' *Clau.* Not so; nor to the full have I succeeded.

' *App.* Tell all. Both ear and soul I'll lend! Be quick!

' *Clau.* I fear this fair cannot with ease be won;  
Yet won she may be, if the means be found.  
Her virtue has its price, or I mistake;  
And thou must offer it. She talks of honour;  
Boasts of her name, and of her father's honour  
Proudly she boasts. I could not patient hear her.  
Forsake her, Appius; waste not a moment's thought  
Upon a prude, tutor'd, perhaps, by art,  
And through low cunning aiming to be paid  
A higher price for what she values not.

' *App.* It is impossible! She must be mine!

' *Clau.* Thou know'st my faithfulness; thou know'st alone  
For duty's sake I would advise retreat.

' *App.* I thank thee; yet cannot endure advice.  
But tell me every circumstance; each look  
Paint, if thou canst. Minutely too disclose  
Her actions and her words. Where didst thou see her?

' *Clau.* I found her with her maids at work;  
Her mind seeming disconsolate, yet busied;  
As 'twere, in a distracted state; a state  
As if attention aim'd to lose itself,  
And care would wander from its source. She look'd  
Intent upon her task, yet oft a sigh  
Would rise, and the full mind discharge its weight  
In this indulgence of its pain. She strove  
With industry to conquer idle sorrow;  
For at her father's absence much she mourn'd.

' *App.* How did she look? I pray thee tell me all.

' *Clau.* Her dress was simple, but 'twas elegant;  
It gave some graces to her form, yet more  
She gave to that: she seem'd a blushing bud,  
Just bursting from its foliage, and so pure,  
So innocent, as if no breath of day  
Had tasted it; and when she mov'd, so light,  
So soft her paces were, as of the morn;  
She seem'd to scatter all its odours round.  
The colour of her cheek was somewhat faint,

As touch'd by grief; and in her downcast eye  
 A crystal tear peep'd from its shady lid,  
 And like the drop of dew upon the rose,  
 It stole, as if in conscious haste, down o'er  
 Its purple bed. She look'd all innocence;  
 And yet, perhaps, 'twas false. 'Then think no more  
 Of cunning art, veil'd in simplicity.

' *App.* Thou bidst a flame not burn which thou dost light:  
 I feel, I feel it scorch. What next, I pray?

' *Clau.* At my approach she rais'd her head and look'd:  
 O heavens! how can I say she look'd! what light  
 Then beam'd! 'twas loveliness!

' *App.* Timid perhaps—

' *Clau.* 'Twas modesty that gave to beauty pow'r,  
 And won by seeming unaffectedness.  
 It veil'd her charms, yet made them more engaging;  
 Chaste as the blushing clusters of the vine  
 Behind the mantling leaves.

' *App.* Go on, I pray.

' *Clau.* Occasion soon I found to urge thy suit;  
 But circumstance by circumstance disclos'd  
 With utmost caution, so that fear could take  
 No quick alarm; its finest nerve could feel  
 No touch. Then by degrees I prest; but nam'd  
 Thee not: my business was to reconnoitre;  
 'Tis thine alone to glory in the conquest.

' *App.* How did she then receive thy soft advance?

' *Clau.* With seeming, but, perhaps, affected scorn.  
 Sometimes she rav'd, and talk'd of female honour.

' *App.* And how didst thou oppose this rising storm?

' *Clau.* I talk'd of rank, and wealth, and dignity,  
 And all that could inflame a female mind;  
 By flatt'ry sooth'd, and by ambition fired.

' *App.* And did she not relent? did not a look  
 Betray some doubt, some wav'ring of the mind?

' *Clau.* I must dissemble here. [*Aside.*] Why yes! me-  
 thought

Suspense held her awhile, and then a sigh  
 Would rise, as if it sprung from parting virtue,  
 Troubling her breast.

' *App.* And look'd she then unmov'd?

' *Clau.* Why no. When I display'd the charms of state,  
 Fast rose her blushes, and as fast they fell  
 With rapid flushings, as in autumnal nights  
 Aurora sheds her lambent light.—

' *App.* Enough!

Thus far I thank thee. More we must attempt.  
 Her father's absence is a circumstance  
 That favours my design. Each moment is  
 Most critical. Should he return, my hopes  
 Are lost. We must work fast.

' *Clau.* Then urge thy suit:  
 Apply thyself, for thou may'st more prevail.

' *App.* I thought of that—dost think it may succeed?

' *Clau.* It will at least remove thy doubts. Perhaps

Thy eloquence, thy weight, may more effect.

The foe that long resists an equal strength

Yields to a conqueror's name.' P. 26.

This tragedy, Mr. Bidlake tells us, was performed by his scholars to a crowded audience in the Theatre at Plymouth, who were pleased to approve of it, and solicited its publication.

It was exhibited a second time for the benefit of the Plymouth Public Dispensary, and on that occasion produced a large sum for the charity.

### NOVELS.

ART. 47.—*Elliott; or, Vicissitudes of early Life.* By Mrs. Burke, 2 Vols. 12mo. 7s. sewed. Cawthorn. 1800.

The novel before us is abundantly replete with pathetic description. The narrative contained in the faithful old Darbyson's letters, of the sufferings of St. Villeri's house, is extremely affecting; particularly that part of it which comprises the history of Edmond Montealt and Paulina St. Claude.

Whilst perusing the recital of this fond couple's affection, the youthful heart will frequently distend with rapture at the sweet impulses arising from the picture of mutual love: but it will, at the same time, feel its sensations duly chastened and corrected by the certain conviction that clandestine marriages almost uniformly end in misery. Where the parents are remorseless, perhaps vicious, so rash a measure may allowably be undertaken; but when they possess a regard for their children's happiness, it must be considered always as highly culpable. And we will venture to affirm that, however poignant may be the anguish of relinquishing even a reasonable affection for a worthy object, yet it will be far less so than the sting of having violated the great duty we owe to the authors of our existence, who were eagerly attempting to secure our felicity at the time they mistook the proper means for doing it.

We will give a short quotation from the work to our readers; not only as a specimen of the pretty manner in which it is written, but also as an incitement to our fair young countrywomen to follow the lovely Paulina's bright example.

"As to the supposition of her being murdered"—continued my master, after a long pause—"I cannot assent to that belief. She never offended any mortal, and therefore could not be the victim of revenge; and to the mercenary depredator, the common robber, she could not appear a desirable prize; wrapped up, as she always was, when she ventured forth to meet me, in a simple vest, frequently but little better than what is worn by the humblest peasant girl; for she always scorned that despicable vanity with which her sex are so generally and justly reproached—the love of dress; and was averse, even in the extreme, to external ornament; studying only to adorn her mind. High as was her birth, and indulgent as were her parents, never did I see a jewel glitter in her hair, hang pendant from her ear,



or sparkle on her finger, in conformity to prevailing fashion. Even her watch she deemed a troublesome appendage, and never wore it by her side; and she was so singular for the simplicity of her appearance, and for emptying her pockets daily to the poor, that a robber would not have deemed her worth attacking. Superior to all the foibles of her sex, the sums she lavished were employed in doing good. On such days as were distinguished in her family by magnificence or festivity—such as her birth-day, those of her parents, and several others during each revolving year, when a certain sum was appropriated for her to dispose of in finery—she never failed to devote the most considerable part of it to benevolence. On those occasions, rising with the dawn, she would fly to the hut of the poor, the aged, or the sick, and, by cheering their hearts, secure to herself such infelt happiness, as beamed in her charming features during the remainder of the day.” Vol. ii. p. 89.

Whilst we perused, with great satisfaction, this pleasing little work, we could not help lamenting the appearance of certain passages in it. We cannot discover the use of political hints in a novel; and would recommend the omission of them in another edition, if the authoress receive that countenance from the public which we think she justly merits. Vicious characters are but sparingly introduced into the book, and are never suffered to remain triumphant. Sensibility will shed a tear with us, that virtue is made to suffer so often and so severely; but the fault is not the author's, it is the lot of frail humanity, and should teach us to look forward for happiness to that region only where it is to be found pure and perfect. Perhaps poetical justice had been better supported, had not old Elliott been killed at the conclusion of the tale; but, upon the whole, we think it a novel far surpassing the generality of modern productions.

ART. 48.—*Edwardina, a Novel. Dedicated to Mrs. Souther Johnston. By Catherine Harris. 2 Vols. 12mo. 6s. 6d. Boards. Lane. 1800.*

‘ Beshrew me, Edwy, but I think I will turn novel writer! Who would have hoped for adventures in the wilds of Tregelly? Yet fate deals them to me with a lavish hand; Nature gives me imagination, you bless me with a friend, and the Minerva offers liberal encouragement: and I repeat, when I have too much time, and too little money, why beshrew me, but I will turn novel writer.’ Vol. ii. p. 50.

How shall a word, issuing from the sequestered conclave of the Critical Reviewers, set aside a resolution so determinately bent on writing? We have not the vanity to expect such a power: but yet we will be bold, and speak our thoughts upon the subject. The fair author must write her next work better, or we shall not be disposed to praise it, however liberally the Minerva may think fit to pay for the copy. The confinement of Lord Haverland by his son in the castle of Tregelly is improbability itself. Of the tale of sir Hildebrand we should speak in better terms, were we not offended by the description of his wife's intrigue with Ralph. Indeed we did not expect it from the pen that bestows so much *chastened love* upon Arabella and Edwardina. Fie, madam, fie! surely you cannot think the innuendo of ‘ *No matter how*’ fit for the perusal of young ladies, who, as you must well know, form the greater part of novel-readers. Pray be a little

more correct in future, or we shall recommend to you the use of your own language to us and to the public: 'And now adieu to my adventure, adieu to *badinage*—and it is time to say adieu even to you.'

ART. 49.—*The Mistake; or, something beyond a Joke.* By P. Littlejohn, Author of *Henry and the Cipher*. 3 Vols. 12mo. 12s. Boards. Hurst. 1800.

When the parent of a literary bantling pleads poverty to the world as his motive, it hurts the feeling critic's mind to be forced to deny them both protection. Yet how, but by speaking the truth, is he to fulfil his engagement with the public?—If the farrier's boy will quit his horse-shoe, and conceit himself fit for a higher business, whose fault is it that he lack the comforts, or even necessities of life? Surely the goldsmith is not bound in charity to admit him into his shop, and permit him to waste his metal, in order to gratify his vanity. On the contrary, he cannot do him so great a service as by earnestly persuading him to return instantly to that calling for which alone he is qualified. The author of the work before us tells us that it will prove more than a joke to him if it do not succeed. In sincerity we are sorry for it, but we cannot give countenance to a writer who is so ignorant of his mother tongue as to call the 'heart and the language' *synonymous*. Let the reader take the following sample, and judge for himself.

"Was I permitted, by the strong evidence of my own conviction, to doubt the fair statement here before us," exclaimed Edmund, after a deep silence, "still might my bosom again become tranquil; still might a sense of Charlotte's progressive perfections charm me into composure; but truth, like the elementary bolt, commissioned by its electrical force to the quick destruction of some lofty spreading tree, strikes deep to the very centre of my hopes,—dries up the foliage of my fancy,—and leaves me a parched and withered ruins." P. 49.

ART. 50.—*The Cavern of Strozzi. A Novel.* 12mo. 3s. 6d. sewed. Lane. 1800.

This is a supposed statement of the crimes, and consequent horrors and death of an abandoned woman of quality; but exhibited in a manner so impossible to have happened, that no one can mistake it for a true relation. There is a certain terseness in the style and energy in the description which shows that the author might have done better if he had chosen a better story. However as it is, in this age of rhodomontade and fiction, it will most probably strut its hour among the other wonders and incongruities of the circulating library.

ART. 51.—*Ermina Montrose; or, the Cottage of the Vale. With Characters from Life.* By Emily Clark, Grand-Daughter of the late Colonel Frederick. 3 Vols. 12mo. 12s. Boards. Wallis. 1800.

Whoever has read any thing of the public affairs of Europe during the middle of the last century, must remember well the short reign and unfortunate end of Theodore, king of Corsica: and the melancholy event which a few years since took place in the porch of Westminster Abbey cannot but be still fresh in the memory of every one.

The mild virtues of the unhappy Frederic endeared him to all who had the honour of his friendship, and drew from their eyes the tear of real sorrow when his distresses tempted him to cut the thread of his existence. The author of the work before us informs us that she is *his* grand-daughter; consequently the great grand-daughter of him, who, in the circuit of a few revolving years, was both a monarch at Tavagna and a prisoner in the King's Bench.—Independently of the good wishes we entertain for her welfare, as the descendant of the baron Neuhoff, we are happy to discover in her novel some traces of abilities, much above mediocrity, and which we hope will be duly appreciated in the mind of an indulgent public.

ART. 52.—*Jeannette. A Novel. By the Author of Melbourne, &c.*  
4 Vols. 12mo. 14s. Boards. Lane. 1800.

The heroine of this novel is introduced into the world in a state of infancy, and in circumstances very calamitous. Her mother was a passenger in a stage coach, and the vehicle being overturned by accident, in driving through a country town, she was killed upon the spot. The child, however, who sat upon her knee, was taken up unhurt, and conveyed by a humane apothecary into his house, with the intention of keeping her until she should be claimed by her relations. This kind protector, whose name was Lenitive, entertained for the young orphan the most tender and affectionate regard; but she was not equally acceptable to Mrs. Lenitive and the children. She remained, however, in this family for some years—the darling of the honest apothecary, and the admiration of every stranger who visited the house. At length her vivacity and other extraordinary natural endowments recommended her so much to the notice of a worthy baronet in the neighbourhood, that he requested to have the pleasure of taking her under his protection, and accordingly carried her home with him in his chariot, to the no small regret and mortification of her former benefactor. Under the hospitable roof of Oakley Hall the greatest attention was paid to the education and happiness of Jeannette, whose admirable qualities every day increased the attachment of the baronet and his brother towards her, and had brought them to the resolution of making a liberal settlement upon her through life. At the age of sixteen, while her fortune was in this favourable train, she was decoyed by stratagem from Oakley Hall through the machinations of an unprincipled young man of quality, related to the baronet, and whom she had frequently seen at his house. The history of Jeannette, subsequent to this period, includes various romantic adventures, which finally terminate in her marriage with a gentleman of large fortune. It is but justice to observe, that the incidents in this novel are impressive; the characters, which are numerous, are supported with consistency; and the whole affords an agreeably-chequered series of uncommon events, interesting personages, and entertaining conversation.

ART. 53.—*Eliza. A Novel. By Mrs. Yates. 2 Vols. 12mo. 7s. sewed. West and Hughes. 1800.*

This novel contains the history of a lady equally conspicuous for her accomplishments, her amiable disposition, and her misfortunes.



After forming an attachment with a young man who was every way worthy of her affection, she is reluctantly sacrificed in marriage to an opulent French marquis, whose unfounded jealousy becomes, shortly afterwards, the cause of great disquietude. The marquis is at length seized with a dangerous fever; during the progress of which he acquires a knowledge of his wife's innocence, and implores her forgiveness in terms of the most sincere contrition; and sensible that his death was approaching, generously leaves to her and her former lover the whole of his estate. But it was unfortunately the fate of Eliza to fall a victim, a few days afterwards, to the same disorder, which had been communicated to her by attending her deceased husband. This is avowed to be Mrs. Yeates's first production; and it certainly affords a very favourable specimen of her talents in the department of novel-writing.

ART. 54.—*Tourville; or, the Mysterious Lover; a Sentimental Novel.* 2 Vols. 12mo. 7s. sewed. Crosby and Letterman. 1800.

We have here what is entitled a sentimental novel, and it has doubtless a just claim to such a denomination. It exhibits the picture of a lover, no less enthusiastic by the violence of his passion, than mysterious in the singular manner of persevering in the attainment of his object. He succeeds, however, in the end, after the failure of a very whimsical effort, and a long Platonic resistance on the part of the lady whom he adored. Those readers who are fond of ardent sentiments, and rapturous declamations upon love, will find their taste amply gratified by the perusal of these volumes.

#### MISCELLANEOUS LIST.

ART. 55.—*Will Whimsical's Miscellany.* 8vo. 4s. Boards. Longman and Rees.

We here meet with poetry and prose; a farce in five acts, moral maxims, party-abuse, and political speculations—the contents of the common-place book of one who takes more care to preserve his ideas than to examine whether they are worthy of preservation. The author, while he laments the corruption at elections, is nevertheless of opinion that members should purchase their seats. Has he never heard the reply of a member to his electors, who requested him to remember the interests of the borough.—“I have bought you; and do you think I will not sell you?”—We will extract Mr. Whimsical's remarks upon the expences of elections.

‘It is well known that the members of the house of commons of Lilliput give three or four thousand pounds a-piece to be returned for a borough, and a county seat sometimes costs the representative and his friends thirty or forty thousand pounds, or more. Supposing the members of the British house of commons corrupt enough to purchase their seats, (and we should average the 558 borough and county representatives at only four thousand pounds each,) that would amount to the gross sum of two millions two hundred and thirty-two thousand pounds wasted, wickedly wasted, every five, six, or seven years, in drunkenness and riot:—besides the incalculable loss to trade, to exporting merchants, and to individual consumers at home; by hundreds of thousands, nay, millions, of manufacturers,

being taken from their work, and kept in a state of intoxication, for as many days as contested elections last. Without dwelling upon the scenes of horror consequent thereon, and the thought of which must make every good man shudder, even the dissolute themselves will allow how infinitely better it would be that the money should be expended in public improvements; in erecting or repairing churches, market-houses, shambles, granaries; in building bridges, widening streets and thoroughfares, extending piers, and cleansing harbours, &c. &c.

‘And if there be any Utopian borough where the magistrates are so intelligent, pains-taking, and public spirited, that there is no nuisance to be complained of, and where the patron’s munificence has already done so much, that no remuneration from the representatives could be expended to the advantage of the town, let the money be lodged with the sheriff for county use, or vested in the fund for liquidating the national debt.

‘Oh! how my heart would exult if I could think that any borough-monger, principal or agent, patron, candidate, or body of voters, profiting by these hints, would have the fortitude to stem the torrent of election-drunkenness, which periodically inundates Britain, and leaves a taint upon the health and morals of all the people.’

P. 231.

ART. 56.—*An Examination of a Sermon, preached at Cambridge, by Robert Hall, M.A. entitled, Modern Infidelity considered with Respect to its Influence on Society; with an Appendix, containing Observations upon a Critique on the Sermon, in the Monthly Review for February 1800. By Anthony Robinson. 8vo. 2s. Smith. 1800.*

‘After the reformation was effected in Scotland, a very violent prejudice prevailed against the Catholics, which rendered the profession of that religion dangerous, especially in places remote from the principal towns. A papist was accused of having stolen a horse, and the proof adduced of the theft was, that the horse was found in his field, into which he had jumped from a neighbouring inclosure. The poor fellow was carried to gaol, and loaded with irons. An intelligent man in the place pitying his condition, and knowing that the charge was ridiculously false, and that he had only been accused through the operation of religious bigotry, wrote a letter to a magistrate in vindication of the prisoner, and endeavoured to show that he was a very honest man, and incapable of the conduct with which he was charged. The letter by some means was made public. The populace immediately cried out, “Kill him! kill him! he too is a papist.” A mob assembled round his house (a Scotch mob is always terrible) and began an assault. In vain the good gentleman alleged that he was a true son of the kirk, in vain he reminded them of his constant presence at the word and ordinances of their own communion: he was declared to be a papist in his heart, because he did not believe every papist a horse-stealer, and his house was laid in ashes!’ P. 3.

This is too true a satire on human conduct. Mr. Robinson, by attacking Mr. Hall’s sermon, will run a similar risk; and he may be

called an atheist, for exposing only the absurdities in the preacher's declamation against atheism ;—and even by attempting to adjust the balance between the preacher and his antagonist, we are convinced that we shall incur no small degree of peril, and shall be liable to the censures of both parties. Our opinion of Mr. Hall's sermon we cannot retract ; for his indiscriminate invectives against infidels of different classes, and his confounding them with sects who, strictly speaking, are no more infidels than himself, cannot be beneficial to the cause of truth. At the same time, the applauses bestowed on this sermon by some members of the established church, and particularly those who distinguish themselves by the term Evangelical, make us anxious to revise our judgement. This we have accordingly done ; and the result is, that these immoderate applauses seem rather to rest on the idea that the preacher is united with themselves in the defence of one common cause, than on a dispassionate examination of the mode by which the defence of that cause is attempted. It is a maxim too of the sect termed Evangelical, to forget as much as possible the distinction of sects ; and thus, under the mask of liberality and friendship, the principles and discipline of the established church itself may eventually be undermined by these zealous propagators of their sentiments.

There seem indeed to be but too strong grounds for Mr. Robinson's opinion, that the tendency of the sermon in question 'is hostile to all the charities of social life, and favourable to bigotry and intolerance ;' and he declares it to be his intention to prove 'the reasoning and statements contained in it to be false and inconclusive.' His first attack is on the assertion that 'the sceptical, or irreligious system, subverts the foundation of morals ;' and his chain of reasoning leads him to this conclusion, that 'wherever human virtue is, it is by the operation of the actual circumstances of man, by his present hopes and fears, and that the change in the faith of a country will not at all affect the morality of it ;' and he asserts moreover, that, in general, 'social and dependent men are every-where the same ; and although professing opposite religions, and some no religion at all, are essentially alike in moral conduct.' Here we could have wished for a more precise definition of morals and morality from both parties. The conduct of man arises, we allow, from the operation of the actual circumstances in which he is placed : but among these circumstances must be reckoned the belief or disbelief of religion, and the nature of the religion accredited. It may happen that a religion, as for example the Christian, may prescribe every thing which is good and amiable, while its pretended votaries may associate with it other opinions, which must necessarily destroy the benefit of its true and primary precepts. But as far as these votaries sincerely act up to the religion they profess, their sentiments and conduct will be different from those they evinced when less influenced by its dictates, or when they followed a religion of a different kind. Universal history confirms this observation ; and all Europe, within these last three thousand years, has exhibited external changes, which have been produced alone by the changes in its different religions : even the cruelties attributed by our author to priesthood and priestcraft have arisen from false maxims, associated



with the religion professed. How far atheism may alter our moral conduct we cannot tell from history, as there has never been a sufficient number of atheists collected together to justify a fair deduction upon the subject. But, were it possible for a nation to become uniformly atheists, there cannot be a doubt that its manners must widely vary from one in which the belief of a God, and the existence of a future state of retribution, are inculcated; for if, with these additional restraints, we see such gross and innumerable delinquencies as occur every day among nations where such principles are accredited, what must be the case where such restraints exist not, and where men are only deterred from the commission of crimes by the dread of human detection and corporeal punishment?

Our author conceives that he has some grounds for this conclusion from the maxim introduced by some Christians, that 'it is just to punish men for errors in religious opinions.' But, allowing this diabolical dictate to exist in some Christian communities, and that it is positively acted upon, it immediately refutes his own previous declaration of the little effect of religious opinions on the morals of mankind. To the powerful operation of this dictate we owe the baneful effect of the crusades, the tortures of the Inquisition, and the severe and morose countenance of Calvinism. If then such a false and irreligious maxim as this could produce effects so truly wonderful, what effects are too wonderful to be produced by the full operation of principles actually inculcated by Christ and his apostles, addressed to the happiest reflexions of the bosom, and stimulating to universal benevolence and charity?

We shall not pursue our author through his other remarks on this sermon: we recommend them to the consideration of the preacher. A candid examination of opposite opinions may bring him to a little more moderation than he has hitherto evinced, and teach him to reason more closely and legitimately. The present outcry against infidelity seems to have urged him too far in one direction, while the violence of his antagonist has urged somewhat too far towards an opposite extreme. Both stand in need of the curb; but, while both admit equally that Christianity is entitled to all the praises which can be bestowed upon it, be it our endeavour, and that of our readers, to conform our respective conduct to its true and genuine principles; and, by a filial trust in Divine Providence that infidelity will never become a very serious evil in the world, to labour daily in promoting, to the utmost of our power, that religious charity which *hopeth all things*, and which cannot fail to have the happiest influence, both on individuals and the great body of mankind.

ART. 57.—*A concise Description of the Distemper in Dogs. With an Account of the Discovery of an efficacious Remedy for it. By Delabere Blaine, Gent. 18mo. 6d. Boosey.*

This is a catarrhal affection, terminating in a nervous or rather a paralytic one, to be cured by a secret remedy, which those who have more confidence in the author's skill than we profess to have will probably avail themselves of.